

THE CHINESE RECORDER

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EDITORIAL

Modern Trends Among Chinese Women

Certain quite distinct trends can be observed in the process of making secure the place of women in the social life of the new China. Perhaps the most welcome of these trends is that women's activities in any given field tend increasingly to be judged by the same criteria which would be applied to men.

It is a comparatively short time since women professors were quite rare and often "exhibited" proudly by their admiring friends. Some of them, to be sure, will go down in history as the pioneers who blazed trails for their countrywomen. But within a little more than a decade their successors have become so numerous that their position is taken for granted. One result of this is that it has become possible to select those who are the best qualified for the various positions. This pushing up of standards has been most noticeable in the nursing profession—the field second only to teaching in popularity with women. Comparatively rapid progress in training graduate nurses has made the numbers thereof more nearly commensurate with mission hospital needs. Of late this profession is being much more monopolized by women than formerly.

When Chinese women writers first began to produce short stories and novels, they enjoyed great popularity, we are told, not because of any superior merit but often merely because they were "something

new under the sun." But that situation apparently no longer exists. Today women aspirants to literary fame must win their laurels by achieving something worthwhile. All the more honor is due, therefore, to a woman like Ding Ling, who is recognized as one of the three foremost modern novelists and short story writers. In her were combined literary ability of the highest order with a keen intellectual grasp of present-day social problems.

Another trend grows out of the fact that many other professions than teaching and nursing are now open to women. Therefore there is not, on the one hand, the tendency to direct all aspiring young women into one of these two fields, nor on the other hand, the indiscriminate choice of either because they are the only ones offered. A young woman now has a real chance to think in terms of specialization in her greatest interest.

One interesting case is that of a young graduate of the Liberal Arts course in a well-known college who, with considerable feeling of adventure but genuine desire to learn, accepted a quite humble position as a beginner in the employ of a large foreign insurance company. So thoroughly satisfactory were her services that her salary was raised at the end of the first three months and, in less than a year's time, she was selected by her company to open up a branch office for them in another large and important city—the first Chinese woman to be put in charge of such an undertaking!

It is encouraging to see here and there experiments—educational, social and economic—being undertaken and carried on by women. As instances note the successful development of the dyeing of native cloth and rugs in one inland city; the private school carried on in another locality by two sisters who are striving to combine the good Chinese education of the better government institutions with the more thorough grounding in English to be had in mission schools; or the even more unique effort of the wife of a government official to conduct an agricultural experiment station, a community center and schools among the people in the country district from which her family came.

Another quite noticeable trend is the increase in the number of married women who are carrying on the profession for which they were trained. Often they are bearing, also, their full share of responsibility in various organizations. Recently the National Board of such an organization experienced considerable difficulty in finding a suitable time for meeting, because of the professional schedules of its members. A discerning young Chinese student pertinently remarked that it is especially valuable to have more women coming out of a "normal life situation" (i.e., the home) to share in the responsibility of directing religious, social or educational work. Those who work with women leaders of this type will readily verify that statement.

IRENE M. DEAN.

CHRISTIANITY AND INDUSTRIAL WOMEN

Thousands of Chinese women and girls have left their homes in the villages and gone to work in factories in the cities. They must now listen to factory whistles and become parts of machines. They

are mostly employed in silk filatures and cotton mills: tobacco, hosiery knitting, and rubber mills also employ a large number. Their working day being from ten to twelve hours for silk filatures and twelve to thirteen hours (fourteen to sixteen on days for changing shifts) in cotton and knitting mills make it impossible for them to do more than exist. Those who look after children and husbands hardly exist: they just drag along in drudgery. Many a night they stay up late to do the necessary family washing and mending; when on night shift they use the whole morning to do housework. They economize on sleep in order to get time for necessary duties, their health being weakened in consequence. Many of them get sick and have to lay off. Lack of sleep is one of the major causes of sickness.

This is not all. Babies are often born in the mills or on the way between mills and homes. For fear of losing the small wages so painfully earned, these women often work to the last day before confinement and return to work as soon as they can get up. Thus for childbirth a woman is usually out of the mill for from three to seven days only. Many get sick; not a few die.

Though their wages are so low, part of them have to be paid in fines incurred through various strict and unreasonable rules. Bribery of foremen, in the form of money and gifts for festivals and birthdays, is a common practice, since the women cannot get or hold their jobs otherwise. Part of their earnings is lost through squeezing also. Many workers get only two-thirds or three-fourths of their wages, because they pass through the hands of various clerks and foremen before reaching them.

Most disheartening is the fact that thousands of girls—sixteen to twenty odd years of age—have virtually been sold as slaves to the contractors, under the so-called "contract system," for a period usually set at three years. This system is most common in cotton mills run by Japanese. Upon visiting one of the dormitories where these contract girls are housed, the writer found conditions appalling. It was virtually a pig sty! It was so dirty and smelly that the writer found it impossible to remain in it even for three minutes. It was terribly crowded also. Eight sleeping places were on the floor in a room about four by six feet in size; each sleeping place being occupied by two girls alternately day and night. The girls looked thin and pale; some of them actually being ill. Many faces looked terribly worried and miserable. During the half hour the writer conversed with two of the girls, they did not show the trace of a smile, though smiling is a very common habit of Chinese girls. When one realizes how they toil day after day and night after night, how little they have to eat, how they have been escorted to and from work daily, and how every cent of their earnings has been turned over to the contractor by the mill cashier, one understands why they look as they do and wonders that they do not look worse!

Why are things thus? Profiteering is the root of all this suffering! Business and factories are out to make money; goods are more important than human beings. Dividends *must* be paid, but girls' wages can be cut; goods must be sheltered in well built go-downs, but workers can be crowded in old worn-out shacks!

Has Christianity anything to do with this situation? Did Christ not teach us "to preach good tidings to the poor, proclaim release to the captives, and set at liberty them that are bruised"? Thousands of these women and girls are "bruised" by economic pressure and are the "captives" of economic exploitation. So bruised are they, indeed, that their bodies are not decent enough for spiritual growth!

Have we any "good tidings" to preach to these people as to how they can be freed from the exploitation of a profit-making system? Preaching to them as to how to save their souls and get ready to go to heaven in the next life is not enough. The time has come for us to declare that the present system is unreasonable and absolutely contrary to Christ's way of life. It is also time that followers of Christ helped those who are exploited to build the attitude that will eventually do away with this system that kills their souls! We are challenged to do something to release the captives and set the bruised free!

Cora Teng.

GAPS IN EDUCATION FOR CHINESE WOMEN

In order to understand the education of women in China today, we must examine the threads in its present pattern. These are two: China's tradition and the traditional education of western women. China's tradition was that women should know their work in the home. But, strangely enough, when China took over the ideal of education for daughters, she grafted it on the old tradition that scholars should be separated from life and life's ways. When, in the course of time, they married (as most of them have done) they found themselves educated away from the home, instead of for it.

The second thread is that Chinese schools have, for the most part, taken over bodily the curricula of the Occidental school system. The result is that China's new women have taken their place among the career women of the world. Hundreds of schools in China are under the leadership of young Chinese women. The sick in hospitals are now cared for by women nurses. A generation ago saw China's first women physicians. To day they are in every major city, ranking with men physicians. Chinese women hold important government posts and are making for themselves enviable positions in the business world. One of the outstanding financial powers in Shanghai, a key member of a western firm, is a Chinese young woman whose salary is \$12,000 a year. Almost all of them—teachers, nurses, physicians, stateswomen, business women—eventually enter homes of their own, and many keep on with their previous calling. The children are left, according to the custom of the ages, to the care of grandmothers, with amahs to aid in the drudgery entailed.

The chief gaps in the education of Chinese women are first, training for and practise in the real work of the home; second, education for leisure.

The writer was recently talking with one of the leading women of New China. A daughter of a Christian home, graduate of a college in China, with an M. A. degree in education from the University of Michigan, she served for three years as dean of a large

Christian girls' school, refusing the principalship because she had decided to be married. Today, in addition to her home cares, she teaches in a church school in Shanghai.

"The greatest lack of my education," she said, "was that I never learned how to live. Since my marriage I have studied what to eat and what to feed my family, how to cook food, how to keep clothing and home clean and how to make our home beautiful. But it is most difficult, and I do not do it well. "There was a home economic course in college and in the university, but I did not study it. I think now that these subjects should be required, several hours a week, from primary school through the university, just as Chinese and arithmetic are taught, until we shall know everything well, and such things have become second nature.

"Then, Dorothy almost frightened me to death. I did not know how to take care of her. I followed the book and the doctor carefully, but even then, I had to trust my mother's experience for many things. We should learn how to take care of children by the laboratory method."

Thus we find women in China joining with the educators of the world in urging that education be brought into life. W. T. Tao, the philosopher-educator, says that life is education, and pleads that life situations be used as laboratories. This is inexpensive and possible in every grade of school. If, in ever-widening circles and understanding children were taught what to eat and why, what to wear and how to make it, how to make homes clean and comfortable, and how to take care of little children, we should soon find communities changing for the better. These lessons are being wrought out in some schools in China. A school at Paotingfu, Hopei, is working for a schedule that will enrich the lives of the boys and girls in that district; a girls' school at Ihsien has adopted an abandoned baby girl.

The second gap in the educational system is that of training for leisure. This lack is felt over the entire world. How can people make play recreative and not refractory? There is training for reading; music and art do their share in bringing enjoyment; there is the movie and the radio; there are games and sports. But often, all of these are tied up with things that are far from helpful or conducive to growth. Educators need to learn to play, and in so doing, teach the children under their care to play. Idabelle Lewis Main.

TO THE UNMARRIED WOMAN MISSIONARY

There are in "Re-Thinking Missions" certain criticisms of women's work especially affecting the unmarried women missionary which I have never heard seriously considered. The present-day woman missionary is said to be slow to respond or adjust to the changes in the social life of women to any such degree as to assure her future effectiveness. The unmarried woman missionary presents a special problem because there is little to shift the focus of her attention from routine mission work with a consequent tendency to become mission-centric to a dangerous degree. There are few professionally trained social workers; a lack of interest in social and industrial conditions; and a timorous presentation of Christian social

principles. There is neglect of the paramount need for better trained Chinese women workers and a consequent retarding of the process of devolution of the work.

It is enough to consider here those criticisms which have to do with direct evangelism. It is difficult not to point out some of the outstanding exceptions to these criticisms and to say a few things in our own defence. Yet if one can think of these criticisms not as directed against our friends and associates but as perhaps due to an impression which one's own manner of life and work has created, then indeed one can in all humility search one's own work and heart and thus be helped to a fuller measure of Christ-like living.

To help in this self-examination one might ask one's self the following questions. Just what books have I read within the past year or two apart from those studied in direct preparation for class instruction? How many conferences with other Christian workers in similar work have I attended? How do my methods compare with those of five or six of the missionaries whom I regard as most successful in my line of work? Do I know just what is meant by a rural cooperative? In addition to preaching and teaching in preparing women for reception into the church, have I tried any methods to further in the community at large literacy, better economic conditions, recreation for children, health work, instruction for mothers, interest in sanitation, Christianizing the Home Movement, etc.? Is there associated with me in the work of evangelism at least one well-educated and especially prepared Chinese woman? Is she given freedom to initiate methods of work? Are my co-workers encouraged to criticize frankly my work? Do I regard the work as my own personal concern or am I concerned with its effective relationship to the whole program?

These are but sample questions. A specific problem of policy is raised by these criticisms. If well trained Chinese women are our great need, is it not surprising how few missionary women are engaged in the training of such women? Apparently the majority of women devote their major efforts to station and denominational schools of primary grade for women. Since we all recognize that these primary schools cannot give the training needed by salaried church workers, we must regard them as an attempt to train Christian lay workers and to give a general education. Surely such schools should be as near self-support as primary schools for children and should be much less numerous—one school serving a goodly number of stations and all the denominations within the area.

Then as to the training of lay workers, would not a succession of briefer "institutes," because of the shorter terms by which many more Christian women can profit, be more effective if carried on faithfully over a term of years?

Should we not as unmarried women missionaries subject ourselves to a far more rigid criticism than can any other appraisers, to the end that we shall provide for ourselves those stimuli to growth that will insure that each year's work is more effective than the preceding in sharing our experience of Christ with the women of China?

Margaret Frame.

Women In Modern China

FOUR MODERN CHINESE WOMEN WRITERS

MISS LEI MAN KUEI

HAVING been bound by old rites and ideas from time immemorial, Chinese women had no place either in society or in the family. Their first emancipation came shortly after the beginning of China's intercourse with the West. Schools were gradually opened for girls, and some social opportunities opened to women. After the Student Movement of May 4, 1919, when the new thought literature arose, women as well as men began to take an active part in the literary field. Many young women began to write and take up the literary profession as a life career. Needless to add, that their works are far from perfect, as all these writers were young and immature, all being under forty. But their works clearly portray the spirit of the new woman in China, and suggest hope for the future.

In the following brief sketch I introduce four Chinese women writers and analyze their contributions to literature.

Ping-Hsin (冰心)—The Poetess

Among Chinese women writers Ping-Hsin occupies perhaps the highest place in popular favor. Although she was not the first woman to take part in the new literary movement, she was certainly one of the earliest woman writers to gain repute. Though she wrote good short stories and prose, she was preeminently a poetess. Her fame as a writer rests, therefore, on her poetry.

She began to write in 1921 when she was a student in Yenching University. Her collection of short poems entitled, "Multitudinous Stars," was published in the year 1923. This collection won for her thousands of readers and admirers, and she acquired a most favorable position in literary circles. Her other writings worthy of mention are "The Spring Water," (1923), "The Genius" (1923) and "To The Little Readers" (1926). The first is a collection of poems, the second, a collection of short stories, and the third, a collection of letters written to Chinese children when she was doing post-graduate work in Wellesley College.

Three outstanding features mark her writings, namely mother's love, the harmony of nature, and kindness to children.

1. Mother's love. She was the first child and the only girl in the family. From her childhood she was taken great care of by her mother, who was both loving and kind. Her mother's love for her was so great and impressive that she felt mother's love to be the greatest thing in the world. Her mother was, therefore, her God, her world and her heaven. In the introduction of, "To The Little Readers," she wrote: "She was the first person whom I loved and admired. Whenever I write, her kindness and her smiling face are

always before me. Her love makes me seek death in life....when it comes to bearing the sufferings of others; and life in death....when it comes to forgetting my own sufferings." In "Multitudinous Stars" she wrote:

"Creator....

If in the eternal life

Only once an unalloyed happiness be granted,

I sincerely pray:

'I in mother's breast,

Mother in a little boat,

And the little boat on the moonlit sea'."

This profound love of her mother makes her feel the love of all mothers. Her perception of mother's love is seen in the following sentence: "Never in the world are two things alike, but the love of the mother, no matter with what measure we measure it, is exactly alike." The characters in her writings all show the influence of this concept of mother's love, just as she herself was influenced by her mother's love. In "The Genius," the cold and unemotional genius, Ho Pin, is inspired by the love of his mother. Because of his mother's love, the sorrow of the little melancholy brother is dissipated.

2. Harmony of nature. Her father was the principal of a naval school. From her childhood, she lived near the sea. This natural environment was a great source of inspiration to her and the beauty of nature, as she herself saw and understood it, the last thing she could forget. In the presence of vast Nature, especially the sea, her vision became enlarged and her poetic talent inspired. As her mother was her God who guided her to the right way of love, nature was her great friend who led her to the great, wide world. Therefore, the sea strongly dominated her spirit and thought. Whenever she was melancholy, she would always "open the windows to the sea! Sent the limitless sorrow to the little waves by the edge of the sea"; and her gloominess would ebb away. The following lines show her intense interest in the sea:

"O great Sea!

What stars have no light?

What flowers have no fragrance?

And at what time in my thoughts

Have I not in mind the voice of waves?"

The sea is great and generous. Ping-Hsin dreamed of her own character as being built upon the greatness of the sea. She wished her readers to be influenced by the sea also. She said: "I hope we may all become youths dominated with the spirit of the sea."

3. Kindness to children. She had sweet memories of her childhood, so she admires children and is kind to them. "The Reminiscence" contains the memory and record of her childhood. "To The Little Readers" is full of sympathy to and love for children. She feels that childhood is the most valuable period in life, because

it is only during this period that human beings are beautiful and natural. The child is the representative of truth when she says:

"Truth

Is in the silence of the child,

Not in the eloquence of the wise man."

Like Jesus she thought that children are the most perfect example of mankind. Only a character like that of a child could be called good. Only through such a childlike personality can this dissatisfied and confused society be saved and elevated to a higher plane. She feared that children might become evil when they get older, so that whenever she wrote for the children she encouraged them with tender instruction, reminding them to be sympathetic with the poor and the sick, to be kind-hearted to animals and to be as great as the great sea.

Now turn to her philosophy of life. She lives in this transitional stage when society is so dark and confusing that people easily fall into a pit of pessimism; being natural they cannot avoid this weak and universal ailment. She also became melancholy, sometimes helpless. But she did not let herself sink entirely into the depths of despair. She built her hope on Christian love, as she is a Christian herself. This love she saw in mother's love—that great love which can burn out all evils and lighten every dark corner. She believes that the world can be saved only through this thread of love. She said: "No doubt, little friends, the mothers in the world are good friends, so the sons are good friends too; they are bound to each other."

To summarize Ping-Hsin in a word, she is a poetess who preaches the philosophy of love.

Lu-I (綠漪)—The Prose Writer

Lu-I will be remembered always for her famous book entitled, "The Mother's Heart." She wrote many poems and plays, but her fame rests mainly on her prose. "The Mother's Heart," though written in the form of a novel, is really an autobiography. It describes the three years of life of the heroine, Doo Sing-chiu in France. When she first arrived in France, she was tempted by the mad love of an artist. But being engaged through her parents without her consent to a student who was then studying in America, she struggled hard to uproot this wrong passion from her heart. When the news of the death of her brother reached her, her health broke down. She met a very religious French woman who exerted the greatest possible influence on her. She became a Christian and joined the Catholic Church. Misfortune continually visited her family. Her home was robbed by bandits, and her beloved mother became seriously ill. She came home at about the time her fiancé, Shu-tsen, returned from America. They married and enjoyed perfect bliss. Their happy life is fully described in, "The Green Sky."

The book, "The Mother Heart," is noteworthy in at least three respects. First, it reveals the idea of filial piety. Like Ping-Hsin, Lu-I has a great love for her mother. Notwithstanding her mother's old ways of living and thinking, she loved her as ardently as a daughter could love her mother. Her love for her mother was said to have inspired her to write these lines: "There was a bird in the sea which a poet highly praised. The name of this bird I have forgotten, but it was of gentle nature. When her little ones were without food, she would feed them with her own blood. She fed them with her heart. My mother is this bird. We drink her blood. We swallow her heart." She sympathized with her mother as the miserable daughter-in-law of her shrew grandmother, and as the suffering mother of many children. Therefore, for her mother she sacrificed her scholarship—for she had planned to stay in France for at least seven years, but she was obliged to return home at the end of her third year when she received the news of her mother's illness. For the sake of her mother she sacrificed her friendship with her boy friends, because she knew well that if she accepted the love of any man, other than the one selected by her parents, it would hurt her beloved mother severely. Her refusal to return the love of her artist friend was partly because she knew that sentiment is not true love, and partly because of the predilections of her mother. Lu-I did not want to throw away any of these good ideas of filial love though she had imbibed so many new thoughts. This shows the way that modern Chinese girls should treat their mothers.

Second, this book marks the inspiring force of real religion. Sing-chiu was a girl from a Chinese old-style family where she never had a chance to know Christianity. Later, she became a student in a government school where she acquired many anti-Christian ideas. When she first came to France, she still despised and directed her thought against Christianity. When she met the religious French woman, above-mentioned, she began to see the good side of Christianity and to understand the value of religion. She felt the irresistible force of religion and she was converted in spite of all the criticism and ridicule of her friends.

Third, this book discusses the problem of love. Sin-chiu represents the new educated type of girls who come from the old-fashioned family. In them there is bound to be conflict between the new and the old, especially as regards the problems of marriage of love. Sing-chiu knew that her engagement with Su-tsen was an old-fashioned one. She did not oppose it as many modern girls would. With patience, she carefully found out what kind of personality her fiancé possessed. When she knew that he was worthy to be her husband, she decided to follow the way which her old-fashioned parents had proposed for her. Though passion led her to an experience of mad love, she saw clearly its bad result and turned away from it. She finally married her fiancé though she never loved him with the feeling she had had for the artist.

Lu-I is a woman of rationality, she follows her intellect rather than her emotions; she adjusts herself wisely when old and new ideas

are in conflict. For the same reason, she is more of a prose writer than a poetess.

Her philosophy of life and her attitude toward Young China may be summed up in her own words: "We are all in possession of 'the soul of mankind' our spirit, therefore, is undivided. I think the world is what it is because of this binding tide, 'the soul of mankind'..... In order to save China the promotion of science is certainly important, but more important still is the reformation of the human soul which should come first. To reform the human soul, the most important thing is to abolish selfishness, of whatever form or shape, and to improve morality." She thus believes in the goodness of mankind and the importance of morality.

Pei-Wei (白薇)—The Dramatist

"Oh farewell, you gloomy old life! I shall not linger with you nor shall I hate you. To me, you are like the iron chain from the body of a prisoner. Iron chain, I throw you out beyond the earth! I shall follow my enthusiasm, lean on my imagination, walk step by step toward the clear, blue sky road, and swim layer after layer toward the bright sparking morning cloud."

In this fragment from her first play, "Lin-Lee," we have a suggestion of Pei-Wei's own spirit, as reflected in nearly all her dramas. Unlike Ping-Hsin and Lu-I she does not compromise with the old life at all. She is a rebel against the old society!

"Lin-Lee" was her first play and was written in verse. In it she bravely described and praised free love between men and women. To her, love is the highest thing in life. Because of love, the heroine Lin-lee's blood becomes hot, her youth becomes bright, and she is saved from emptiness. She tells her lover: "You are my benefactor who saved me from emptiness, you are the only one whom I ever loved in this universe. You will be always a beautiful crimson rose blooming in my heart." From this play we may clearly see Pei-Wei's thought in the first period of her writing—the admiration of high love.

The second book, which shows progress in her thought is, "Out of The Ghostly Pagoda." It is a tragedy in three acts. It shows up the reality of the Chinese old fashioned-family in a picture of its darkness and evil. The plot deals chiefly with the triangular love affairs in the family. Here we may see the kind of family wherein the master makes love with the maids, and the maids with the servants. In this play Pei-Wei satirizes and reveals the corruption of the officials and gentry, who are regarded as leaders in society.

The third book worthy of mention is "The Suffering of The Revolutionary God"—a one act play. This marks the rapid development of the writer. It contains less romance but is full of the revolutionary spirit, as she has now entered the field of revolution. Her penetrating eyes saw many people committing, in the name of the Revolution, all sorts of depredations not calculated to inspire confidence. She could not endure their falsehoods, so she denounces them severely. She said, "If you are an evil ghost, be a ghost then. But you want to be a secret hypocrite, an ugly, shameless re-

volutionist! You can skillfully borrow good and great theories, and beautiful names, in order to get weapons for display. You do not understand what Revolution is! You yourself are an enemy of the Revolution!"

Pie-Wei, who is apparently a revolutionist, stimulated her readers, especially young girls, with her dramas and led them in a fighting spirit into the way to a new life. She is recognized as one of the most promising women writers in China.

Ding-Ling (丁玲)—The Novelist.

Ding-Ling is admitted to be the woman writer with the most forward ideas. She is, furthermore, admitted to be a woman who understood more than any other the general phenomena of the age. She has described with exactness the psychology of modern Chinese girls. She was also the most enthusiastic among Chinese writers. Cooperating with her husband Hu Yeh-pin, a promising young writer, and some of her friends, she organized a magazine called "Red and Black." Later, her husband was assassinated. In widowhood she still struggled hard in the field of literature.

"In The Dark" (1928) is her first publication. It contains four novels, namely "Mong Koh," "Summer Vacation," "The Diary of Sah-Fei" and "Ah-Mou." In each of these novels she relates every-day conditions of the modern Chinese girls, and also satirizes their emptiness of heart and vanity in regard to life. "Mong Koh" describes the failure of a girl in a capitalist family and the conflict between her new thought and her oppressive environment. "Summer Vacation" portrays the life and psychology of the woman teacher in the summer vacation. "The Diary of Sah-Fei" describes the abnormal psychology of the love of a girl afflicted with consumption. "Ah-Mou" records the life of a country girl who committed suicide after failing to acquire the way of city life as admired by her after she came to live in a city.

Like "In The Dark," the "Diary of the Suicide" shows the pessimistic and doubtful attitude of modern girls and the mystical delirium of the age. "A Woman" reveals bravely conjugal love, a subject which other women writers hardly have the courage to treat.

In her long novel entitled "Wei-Hu," which appeared in 1930, Ding-Ling incorporates some socialistic ideas in addition to satires on the modern girl. The plot goes like this: Wei-Hu, a youth full of life and enthusiasm, on coming back from Soviet Russia feels that he has an important message to give to the people. Then with his clear mind, eloquent speech, and unwearied effort, he begins to work. In the course of this work, he falls in love with a romantic young girl, Ja-lee. Accordingly, his revolutionary work and love affair come into more and more serious conflict as the days go by. After a long struggle, he decides to sacrifice his love for his work. He leaves Ja-lee and goes to Canton, where he has some work to do. Though he leaves his sweetheart, the love which still lingers in his heart, makes his life full. He says: "Though I leave you, yet even when I shall have to be under the rain of bullets, I still feel filled, for I

have loved you!" Ja-lee also is awakened. She perceives the importance of establishing some enterprise. She says: "What love! All has passed! Well, let us try to do something worthwhile!"

All of these novels show that Ding-Ling was an experienced woman who knew Chinese society, especially Chinese girls. She struck through the darkness of the old Chinese society, trying to get away from the weak and backward womanhood of the past period and to enter upon the road of revolution. Such a woman is worthy of admiration and praise, no matter what influence her literary work may have on the people.

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THE CHINESE WOMAN'S MOVEMENT AND MAGAZINES

MRS. HERMAN C. E. LIU

THE Chinese Woman's Movement has a unique history. In the beginning Chinese women, instead of working for their own emancipation, joined the revolutionary forces led by Dr. Sun Yat Sen. The martyrdom of Miss Chou Fu-chen (周福貞女士), Miss Mou Zau-sian (毛芷香女士) and Miss Liu Wei-fong (劉蕙芳女士) in 1899 and that of Mrs. Wang Chiu-chin (王秋瑾夫人) in 1906 were a manifestation of the way women unselfishly and fearlessly fought for the freedom of the whole race. These martyred women were not ignorant of the sufferings of their own sex; but they felt that no conditions could be changed so long as the Chinese remained under Manchu tyranny. When the Republic was established in 1911, however, women started at once to "fight" for their own "rights"!

Although both the Y.W.C.A. and the W.C.T.U. were at work for the general welfare of women, children and the home, before the founding of the Republic, they did not touch upon current political and economic questions. It was not until the Woman's Suffrage Association and the Woman's Rights' League were organized that such problems as political equality, an equal chance to receive education and marriage based on love, and love only, received attention. Today we see Chinese women sitting side by side with men, making laws for the country in both the Legislative Yuan, and other positions in the National Capital. They already occupy a prominent place in education; and they are beginning to enter into the business world where, in the past, only men were allowed. As to marriage, young girls of today will, indeed, not marry men whom they dislike. If their parents try to coerce them in this matter, they can go to the court where they will receive the protection of law. Compared with their grandmothers and mothers modern Chinese women are new beings—free human creatures like men.

Closely associated with the emancipation of women are women's magazines. It was, in fact, challenging articles in these magazines that stimulated the changes noted above. So far as the writer can recall, about twenty years ago the "Woman's Messenger" (女鐸報) was the only woman's magazine in the libraries of girls' schools in

China. This magazine was published by the Christian Literature Society, Miss Laura White being its first editor-in-chief. Miss Yuen Yü-ying (袁玉英女士) and several others helped in the translation of articles, and now Miss Li Kwan-fong (李冠芳女士) is in charge of it. This magazine deals with the vital problems of women, children, the home and religious questions. Usually a section therein is devoted to literature of interest to women. It enjoys the confidence of the missionaries and Chinese Christian educators, so practically in every mission girls' school one may find a copy on the library table.

"The Green Year" (女青年) is the official organ of the Y.W.C.A. The articles in this paper are more or less similar to those in the "Woman's Messenger," though recently it has devoted much space to the problem of woman laborers in China. Miss Chiu Lei-yin (邱麗英女士), Miss Chen Wan-chen (程婉珍女士) and several others have been editors-in-chief of this publication. At present Mrs. Chen Tsai-kwei (陳蔡葵) holds that position.

The "Ladies Home Journal" (婦女雜誌) was also one of the earliest magazines. It was published by the Commercial Press. This magazine was well set up. The first section was usually given to articles on women's "rights" under such titles as "The Past and Future of the Chinese Woman's Movement," "How Women Obtained their Inheritance Right," "Should Women Work Outside the Home After Marriage?", etc. Practical articles dealing with cooking, the decoration of rooms etc., were also included. The last section was usually given up to stories, poems with questionnaires and answers thereto. It had a wide circulation, but was, unfortunately, discontinued after the Sino-Japanese "war" in Shanghai.

In 1921 appeared the "Woman Citizen" (女國民), which was published by the Woman's Suffrage Association. This unique paper did not survive more than its first issue on account of lack of money and competent writers.

The "Fu Nu Kon Ming" (婦女共鳴) is another influential magazine. It was issued at first as a bi-weekly, but is now a monthly. The office of the paper was at first in Shanghai, but is now in Nanking. Being in the Capital, it is able frequently to secure and publish news and impressions regarding the making and amending of laws pertaining to woman. Miss Tan Shao-yin (譚社英女士) has been the editor. Women legislators have taken a keen interest in it, but the paper is rather conservative, hence it is not so widely read as it ought to be.

The "Temperance Monthly" (節制月刊) is another magazine that ought to be mentioned. It is the official organ of the W.C.T.U. of China. Its first issue appeared in the Spring of 1921. It was, in the beginning, a quarterly: in 1926 it became a monthly. Although its name gives the impression that it dealt only with such questions as drinking and smoking, it actually dealt also with the problems of the united home and social reform. For various vital reasons it was discontinued, but its spirit is being carried on in the newly born. "Woman's Voice" (女聲).

Each of the magazines mentioned above has contributed to the emancipation of women in China. But times have changed. Modern Chinese women desire an organ that can satisfy their souls and in which they can freely express their feelings. So, on the 1st of October, 1932, the "Woman's Voice" was born as an agency of expression of this inner urge.

The "Woman's Voice," although under the influence of the W.C. T.U. of China, with several of its leaders constantly contributing articles thereto, is not a propaganda organ by any means. It is a radio station for all women writers in China. Through its growing circulation their ideas are broadcast. The best writers in the country, such as Mrs. Wong Lo-yin (黃廬隱夫人) of the S.M.C. Girls' School in Shanghai, Mrs. Su Sih-ling (蘇雪林夫人) of Wu Han University, and Mrs. Chen Lien-yih (陳令儀夫人), Dean of Woman of Great China University, and a host of others, have taken an active interest in the magazine and are constant contributors of stirring and influential articles. These women are all college graduates; Mrs. Wong received her higher education in Peking; Mrs. Su and Mrs. Chen abroad. This bi-weekly is not antagonistic to men, but welcomes only articles by women!

So far hardly any women's magazine in China has ever printed editorials. But "Woman's Voice" is different. Its special province is to let people know what women are thinking of certain problems. So each of its issues is filled with comments by women on current events. It fearlessly expresses the views of women who believe what they say.

The second merit of this magazine is that it aims to give help to young girls in preparing themselves for a vocation or marriage. The suggestions given are embodied sometimes in articles, and sometimes in stories and real incidents. It emphasizes the great economic change which is bound to come and which we must help to guide if human beings are to live happily.

The third feature which makes this magazine so overwhelmingly welcome is that it publishes interesting reports of what Chinese women are actually doing in educational, social and rural work. Autobiographical sketches are printed and reporters sometimes go to different cities to interview prominent women and write up their activities. While the daily newspaper tells people of divorce cases, elopements and many other such events, this magazine broadcasts the fact that there are women in China who are dedicating their lives to noble enterprises.

Like other magazines, this one prints stories and poems, all of which are written by women. Those who wish to read literature produced by modern Chinese women find this magazine especially helpful.

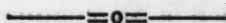
"Woman's Voice" is only one year old. The editor, Miss Wang Yih-wei (王伊蔚女士), is a graduate in journalism from Fu Tan University. She believes that this magazine should be in every girls' school and every home in China.

Shortly after the "Woman's Voice" was born there appeared the "Woman's Monthly" (女子月刊). This magazine aims to take the place of the "Chinese Ladies Home Journal." It has a high aim; but on account of the lack of a competent staff and its large scale of operations, it will probably not attain its goal for some time. It is owned by Mr. Yao.

The "Woman's Ten Days" (婦女旬刊) paper, published in Hangchow, and the sections on woman and the home in the different dailys also deserve mention, for all of them aim to enlighten the women of China.

Women in China have secured practically all their "rights" in principle, but very few of them can as yet make use of them. Woman's magazines have brought the need of these principles to their attention. Let us hope that through the application of these new principles all the girls in China will have a chance to secure the education without which as women they will not know how to use their rights.

The Chinese Woman's Movement is by no means a narrow one. It aims directly, it is true, to better the living conditions of women, but indirectly it also aims to elevate the entire race. One half of China's citizens belong to the female sex. They will always be the makers of the home no matter what social changes take place in the future.



A WOMAN'S SERVICE ORGANIZATION

GERTRUDE STEEL-BROOKE

THE Y.W.C.A. as well as being all that the title has traditionally come to mean in its more obvious aspects as a service organization, often ministering to the men as well as women in the community, is nevertheless essentially a part of the woman's movement with unique aims and ends and unique tasks which it has set for itself in the realm of the life of women.

As the name states, the Y.W.C.A. is essentially a Christian organization which means that the Association in attitude and activities is guided by the spirit and teachings of Jesus. From these teachings, it has selected as of prime importance, as have almost all Christian groups, the worth of persons or the principle of respect for personality. Throughout the years of its developing life, the Association has sought to give expression to this conviction. Such expressions have been as widely varied as the individual interpretation of the principle which has often been fraught with serious error, for the essential meaning of "respect" has at times been grossly misunderstood.

We are greatly indebted to Dr. George Coe for his book on "What is Christian Education," in which he provides fresh analysis and interpretation which is as arresting as it is lucid and convincing. It is almost impossible to epitomize the rich content of his pages on this subject but in part at least he says the following:

1. That the ideal of respect for personality, or the "Personality Principle," means that persons have an inexhaustible, infinite and final worth.

2. That respect for persons does not mean having an emotion of sympathy, fondness, affection or pity about them, which might be expressed by such services as relieving distress, doing favors for them, or yielding to persons what it is not their right to receive. "Respect is something more than an impulse or emotion, however, noble."

3. But that positively it does mean what might be indicated by such acts as giving what it is his right to receive, helping him to maintain an inner poise and sense of personal dignity and valuing every bit of self-activity on his part as something of "unimpeachable validity."

By way of a brief elucidation of the meaning of the principle which he enunciates, we may pause to note what he has to say on the question "What is it to be a person?", which he answers most satisfyingly. He sees it as a state where one has "satisfactions and dissatisfactions that are one's own, that are discriminated, compared and weighed by the one whose 'own' they are, and there acted upon in view of this discrimination, comparison and weighing." There must be "discriminating oneness of our satisfactions and acts." "I am myself, this identical person, only through acts that are my own. Personality has its start and its continuing existence in acts that have a quality of self-awareness."

Next he answers the age old query—how to become "persons." "This is a kind of personal and personalizing process, the seizure of one's own freedom, the joy of creation, even through labor and pain." We become persons by our own acts, by acting in the discriminating names of persons. That is; I do not let experience merely come to me or flow through me. I inspect it, putting upon it my very own stamp of meaning which involves more or less assent and dissent. "The growth of personality is checked whenever I rubber-stamp my name upon that which I have not made by own."

To the more progressive groups within the movement today, this interpretation of the central Christian principle of the worth of persons and the means by which personality can be enriched, has come to be authoritative and has lead out into new creative endeavor in which "abundant life" has been freshly envisaged as "awakened personality," enjoying "rich self-activity." So viewed, "life" comes to have fuller meaning, in as far as self-awareness is admitted to be the acme of life's riches, self-realization, the essence of rest and creativity of mind, the very glory of being at all. Such freed creative persons are already sons of God, sharing the life of God, already living in eternal life. And as such most cogently bring fulfilment of the Association purpose.

As the Association addresses itself to this task, traditionally stated as "bringing abundant life to women" and more recently stated by Dr. Coe as helping "to awaken personality and help it into rich self-activity in a society of persons," it finds its interests running

almost parallel with modern education, for each in its own way is working for "continuing growth" which is accepted as the truest definition of education. Since this is so, the Association finds in the principle of modern education its finest tools and techniques and has not been slow in availing itself of them.

The Y.W.C.A. as its title indicates, is a social organization and therefore finds its most natural channel of work through the medium of small or large activity groups which are drawn together around a common interest or problem. Such an interest or problem, which is real in itself and urgent of attention in the process of meeting it, may serve also as grist for the mill of personality development. It may be said, in general, that greatest value accrues to the group in which the interest is most immediate and vital and in such groups the principle and process most often receive their most reliable validation. Here theory is most closely checked, there is more vigorous thinking, greater ingenuity is displayed and there is more valuable resultant creativity. In as far as the interest is induced and therefore partial or the problem tenuous and remote, the results will lack freshness and vitality and practicability in carrying out.

Whether or not this valuable by-product of personality development in meeting problems is realized will depend upon the conduct and management of the group. The requisites for such returns may be briefly stated as follows:

1. There must be a definite, but not dominating leader, who though one of the group imposes no ideas, but does keep the avenues of expression open for the whole group.
2. The subject must be adequately presented and set forth objectively and honestly, with no concealment of difficulties and no put-up-the-sleeve solutions. It must be a situation in honest flux.
3. The discussion must be democratically managed in a way that provides equality of opportunity for participation. Traditional attitudes should not be held sacrosanct and cognizance should be taken of a changing world.
4. All groups or persons who will be affected by the decision should participate in the discussion and be parties to the decision.
5. The conclusions reached should be held valid for the moment, but also held subject to future change as circumstances should dictate.

Learning, however, to be complete must not end in the "conclusion reached" or a thought process, though these must be admitted to be of importance. Karl Marx said again and again, "There can be no revolution without revolutionary theory." And there can surely be no intelligent group activity without the thought process. Yet in order to obtain the practical results of the thought process as well as to glean all its personality values, the group may not rest in the glory of a perfected theory. For all theory must lead to practice, all thought processes must be tested by activity—all ideas must be put into practice. Otherwise they will become derelicts and will obstruct all such future efforts and the whole principle fall into desuetude.

It is here in the implemented idea, that the secondary function of the Association in community service finds truest origin. For the same creative thought which enriches and awakens personality for a wide, new range of life, serves also as the spring of such action. Ideally all services within the Association should originate, and all creative thought eventuate, in an interpretation which validates both.

The benefits which accrue to the community and the nation, at large, from such a women's movement within its life are not, however, all subsumed in the services familiar to any Association. Personality gains are confined in no way to the Association circle, but contribute to the enrichment of every aspect of life which each person touches. Staff and committee workers who are in position to receive most from such a process rarely stay permanently in any Association and in the kaleidoscopic shift and change of life are often found in most remote regions making contribution in measure as personality has been truly awakened and has had practice in creative activity.

The above process beginning with the creatively managed group through all its phases leading out into the life of the world is successfully at work in the China Association Movement with all kinds of groups:—staff, boards, committee, membership interest groups, clubs, conferences, convention and training institutes. Girls and women in city and rural communities of all classes respond almost equally well and have produced similar values. Through the use of this process the Y.W.C.A. seeks to make the following contribution to the life of women:

1. It provides a Forum of a sort for the creation of opinion on a variety of subjects, according to the circumstances or problems with which the group is confronted.
2. It provides an avenue for articulation of such opinions where such is called for.
3. It provides a medium for experimental activity, implementing the idea or opinion.

Illustrations of this process are available from almost every Association. The limitations of this article will permit mention of but a few outstanding ones.

The Industrial Department of the Shanghai Y.W.C.A. has consciously approached its work from this angle, the results of which are therefore easily tabulated. The department personnel consists of four staff members, an Industrial Committee of seven women and two hundred club girls, who have been consistently working together on such practical problems and with results of which the following are typical.

1. The Industrial Committee studied "Enforcement of Factory Law," with certain findings which led the National Committee after due consideration to express an opinion which served to help in arousing public opinion looking to the enforcement of the law.

2. A study is being made of the Child Labor Contract system in Shanghai, leading to investigation and production of factual material which it is hoped can be used to secure legislation against the evil.

3. The Industrial Clubs have made a study of the Factory Law by which means they become intelligent as to their rights as workers and methods of procedure in meeting any infringement.

4. A study of "Problems of Women Workers" by industrial girls inspired them to an effort to bring understanding to other social groups. This resulted in a small discussion group at Shanghai College in which working girls and students met together.

In the city of Peiping an alert group of public spirited women became aware of the deplorable conditions under which the women employees in barber shops and restaurants were living and working and determined to do something about them. A campaign of investigation was first initiated in which the employees, not the managers, were interviewed, looking to a compilation of reliable facts, upon which an effort to arouse public opinion will be based, looking to improving their conditions.

From Changsha comes report of recent activities illustrative of the same process. A weekly study and discussion group for hostel residents was held for thirteen weeks on the subject, "The Problems of My Country." This included a study of background material, such as Japan's Problems, the Lytton Report, movements in China among students, laborers, and farmers, women during the revolutionary period,—all of which led to the conclusion that the two great needs in China today are for "cooperation" and willingness to put the public good before personal desire. Resultant activities undertaken by the group were:—(1) a bulletin board giving significant current national news; (2) a class for factory girls; (3) a class in cooperative games for neighborhood children; (4) current events' class for neighborhood women. Other Changsha discussions have included the needs of professional women—resulting in a First Aid Class.

Similar instances of the same educational creative process could be reported from the staffs, boards of directors and interest groups from both local and national units. The Girls' Work Department deserves, perhaps, special mention as an outstanding example of the use of this creative process in its program work in which "self-activity" receives greatest emphasis.

Unfortunately national staff and committee groups are denied pretty consistently the privilege and opportunity of carrying out decisions into action, having to content themselves with statements of opinion, together with some suggestions for local use in practical working out. There is a tendency for such groups to become "theoretical," which in the very nature of the case seems almost unavoidable.

Some of the subjects which have come under discussion in the national staff and committees in the past year may be briefly stated as follows:

A modern expression for religious idealism. The wide felt need for some new thinking on this line was revealed in a statement made by the National Committee in which was expressed, "A realization of the necessity which is laid upon such an organization as ours, growingly aware of the basic irreconcilable element in our economic, international, political and social life to work out new expressions of the Christian spirit."

Discussions on the economic order and the place and contribution of the rural and industrial communities in the Association have increased staff and committee understanding and prepared them for the admission of these groups as Association members.

Discussions of China's political, economic and international problems, including China's treaty obligations have served to illuminate the situation and have led to a fair facing of the facts.

Presentations on Disarmament, Traffic in Women and Children, certain world problems, followed by discussion have served to whet an interest in these wider fields, even though the Association just now is not prepared to move out into those realms.

Such discussions have been duplicated in whole or part in many Association groups throughout the country and have found expression in highly intelligent attitudes and rational, constructive activity in meeting the situations created.

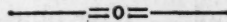
The Y. W. C. A. as a service organization, which is its more external expression, is one which is much more familiar and understandable to society as a whole. This phase, too, of its life is much in the nature of a compromise and therefore temporary in nature and supplementary in function to imperfectly functioning institutions. When schools, churches, hospitals and all other civic organizations become more socially minded and more fully cognizant of the wider reaches of their usefulness and responsibility the need for such a service organization as the Y.W.C.A. will be largely obviated. For it is impossible for the Y.W.C.A. so to equip itself that the fullest and most skillful treatment can be accorded to any need. In quality the educational classes may be of the best, but the Y.W.C.A. never can hope to offer the advantages of a modern school. It may carry on baby clinics, but it can never be a fully equipped hospital. It may provide religious instruction, but it does not aim to be a church. Realizing the inadequacy and limitations of its work, it stands in readiness to yield any such whenever some properly organized, better equipped and more highly specialized institution is prepared to take it over. Whenever, as rarely happens, the Y.W.C.A. loses this tentative and temporary quality from its service work and seeks, in its impatience with half-way measures to function fully in any realm, it thereby loses its flexibility and breadth of scope and likewise its ability to carry on this liaison role which has hitherto filled so large a place in our generation.

From the foregoing more detailed statements it will be apparent that the needs which the Y.W.C.A. seeks to meet may be briefly placed in two categories. There is the inner need for a coming-alive as persons and developing an ownness in thought, opinion, tastes,

attitudes and activity that characterizes creative free personalities, who are prepared to function in a society of other such persons. This is by far the more important phase. For just as with evil so with good, it is not what enters into the life of a person, or what is laid on from the outside which brings about the change, but that which proceeds from the inner springs of life. To affect this change is the fundamental task of the Y.W.C.A.

"The Outer Need" is of secondary importance and yet of pressing concern from the humanitarian point of view. The ever-recurring, ever changing needs of women, arising at times as a result of under-privilege in an inequitable social structure, sometimes as a result of retarded adjustment in a world of rapid change which leaves wide hiatuses of life, and sometimes too from a newly awakened selfhood struggling for means of growth, from whatever source they come, they have a claim in such an organization as the Y.W.C.A. and such needs the Association seeks conscientiously to serve.

Wherever the blue triangle appears it stands traditionally for certain services. Ideally it should also stand for "continuing growth." The process is well called a "movement," for painfully slow as it is in many aspects, it represents something that is not static, but rather a process of becoming a greater fullness, a true abundance in life, looking to that day when full creative life for women shall be the rule and not the exception and when they are fully ready, with "awakened personalities to function in rich self-activity in a society of persons."



NEEDS OF RURAL WOMEN

JOSEPHINE, A. BROWN

THE birth of a girl in most rural areas in China is even yet considered a liability. Not until she has proved her worth by raising sons or by hard labor in the fields does she become an asset to the village family. There are unusual cases of girls acquiring education and returning to their villages as honored teachers and of daughters making possible a memorial to parents or caring for the family tomb, who are given the recognition usually accorded to sons.

But for the mass of rural women, life is a monotonous drudgery, colorless, with little opportunity to develop latent appreciations of beauty. They are so bound by age-old customs and mental concepts of a girl's place in society that they lack consciousness of themselves as individuals and freedom to develop their own lives.

To list the most urgent needs of rural women for the whole of China is almost impossible, because conditions in different areas are so varied and contradictory. However, there seem to be a few which are so fundamental as to be found in districts as widely divergent as Manchuria, Eastern Shantung, the lower Yangtze Valley and the Toi Shan area of Kwangtung. As Y. W. C. A. secretaries

have worked and shared life in four centers in these regions, they have come to believe that the problems mentioned below are the ones women most want to have solved.

Literacy for rural women is the slogan of the day. But deeper understanding is showing that literacy is not so much an end in itself, as the fundamental means for changing life. Unless it leads on to other activities, literacy is shallow and loses its value. However, it is the foundation stone of any program for building local leadership and initiative. As literacy opens the way to understanding of self and community, basic problems become articulate and the solving of them becomes the challenge of a village program.

One of the most obvious of these is health: the lack of sanitation in the home and on the street, the ignorance of personal hygiene, and almost total lack of facilities for care of common diseases and childbirth. These bear hardest on the women, in their own suffering and their responsibility for the care of others. Because it is so difficult for women to leave the home or courtyard, the services of trained doctors and nurses must be brought within reach by traveling clinics and the training of local women for home visitation in public health work.

In like manner, the economic problems of the village home fall heavily on the women. They must feed and clothe the family. They are the ones who get the least return for their labor. Often they have a double burden in the field as well as the home. Economic necessity, lack of animals, forces them to the heavy labor of grinding grain, carrying water and drawing plows. The problem becomes threefold: first, better use of present resources in planned expenditures and simplification of weddings and ceremonies;—second, the increase of returns by use of scientific farming methods and introduction of home industries; third, the utilization of leisure time for activities, which add to the family income and at the same time satisfy the desire for creative artistic expression.

Wherever woman's voice is heard, the plea comes for freedom from traditions that limit and inhibit personality, freedom to develop their own lives. They want freedom from male domination. They want to be no longer merely property. They resent the fact that village schools are open only for boys. Where there are village churches, they are wanting a greater share in the control. They want freedom from the domination of the mother-in-law; from the customs that the older generation of women force on the younger. In particular is this true of marriage customs, which allow no freedom of choice, and imprison a young bride in her courtyard. Young women want recognition because of individual worth rather than because of bearing sons. They want freedom from the oppression of the strong clan spirit which does two things, first, because of the necessity for sons to carry on the family name, it makes the families too large leading to the economic necessity of selling the

daughters or turning them over in infancy to the future mother-in-law; second, it causes rivalry and strife between villages, making intel-village cooperation difficult.

The solving of the social problems of a village is a slow process. One or two individuals can accomplish little. Only as a group of women work together can there come the mutual confidence and the power needed to change conditions. Long months of living together, local women with the leaders who come from the outside, whether Chinese or foreign, becomes the integrating factor for mutual understanding and appreciation and a oneness of purpose for freeing women.

As the bonds of superstitions and social customs are loosened and women are freed to think for themselves, there is a very real need and search for a new religious expression. The worship of images and superstitious practices has no longer any content. They seek a new philosophy of life. They turn readily to a Supreme Being who is a God of Love and not one of fear and vengeance. They want a positive religion that is motivated by a desire to give self and serve others. Their expanding personalities crave fellowships among their own group, with inter-village groups, with ever widening circles of women. This is no better illustrated than by the enthusiasm with which rural young women attending the Third National Convention of the Y.W.C.A. learned to know industrial girls and their problems, city women and students from all over China, and women from other countries.

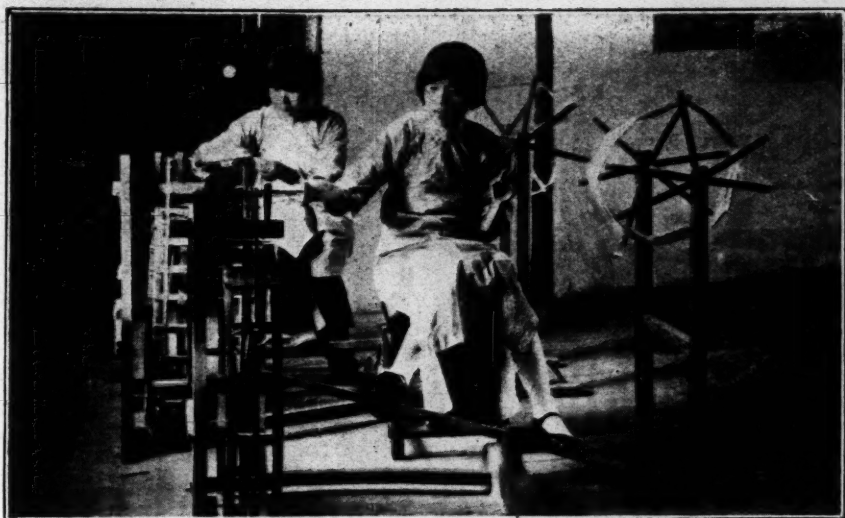
The problems are vast and authentic experiments few. But as one group learns of others, working with the same cause at heart, they gain new courage to go ahead. If the interest in rural life which is sweeping like a tide over city and student groups can be turned into channels of helping awaken rural women to their own needs and the possibility of change, of training local women in method and technique, more and more rural women will stand forth not only to help solve their own problems, but also the greater ones of national and international relationships.

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SCHOOL FOR CHILDREN OF REVOLUTIONARIES

MADAME CHIANG KAI-SHEK.

THE fourteenth of November, 1933, was the fifth anniversary of the founding in Nanking of the School for Children of the Chinese Revolution. This school is right in the heart of Chung-Shan Memorial Park, and in the protective shelter of Dr. Sun Yat-Sen's tomb. Much of my heart is in it, for of all practical proverbs I think none is truer than that accredited to an early pioneer in America: "If you want a thing well done, you must do it yourself,—you must not leave it to others!"



"SCHOOL FOR CHILDREN OF REVOLUTIONARIES."

Training the Girls in Stocking Making (Top), in Making Toys, (Middle) and in Gardening (Bottom)..

See article this issue.



Y. W. C. A. AT WORK.

Top:—Rural Secretary Helping Thresh Wheat. Middle:—Anniversary, Fu Shan, Shantung, Rural Y.W.C.A. Bottom:—Delegates to Conference, Kuliang, 1933, on a Hike.

In 1928 the Nationalist Government appointed a committee to undertake the education of the children whose fathers had been killed in the National Revolution. The families of these fallen heroes had been pensioned, it is true. But the Government did not feel that their responsibility toward the heroes of the Revolution ended with the establishment of a Memorial Cemetery and Park for those who gave their lives, and the pensioning of those who were left. The Government must be father to the children. Nor was it the children of officers that were to be especially favored. Most of the dead were soldiers of the ranks. Their children had less chance of education than the others and so they were given first consideration.

At the first meeting of the committee of interested government officials, Tan Yen-kai, the noted Han-lin scholar (at that time Chairman of the Government) and a great-hearted soul, turned to me and said, "We are ready to give you our moral support, but you will have to take charge of the work!" Perhaps it sounds easy to say, "Go to, we will have a school for the children of the revolutionaries!" But things do not come to pass that way. Back of the real success that is ours today stand almost incredible difficulties that had to be solved and problems that had to be mastered.

In the first place, there was no money for such a school. It became my first imperative to find sources of government revenue not allocated to a particular purpose and secure approval to pigeon-hole these amounts for the school. On this point, suffice it to say that in seven months' time we had an endowment for the school of a half million dollars. At the time of writing, the half million endowment is still intact, and the school plant is worth another half million. In securing funds I was greatly helped by the efforts of government officials and private individuals whose imagination was fired by this opportunity to do something fundamentally beneficial for the children of the Revolution.

In the second place, the children of the revolutionaries were all over China. They were in Canton and Manchuria, in Hunan and Fukien, in Yunnan and even Sinkiang. When we first sent application blanks out to the armies in these various provinces and through them to the families of the fallen, no one came. There was to be no cost to the family for the education of the child, but we did decide that the child would have to remain in the custody of the school from the time of entering until he had finished. Most of them would be far from home, much too far to think of vacations spent at home in the summer. Besides there was no way of meeting such additional expense. So for several months there was more staff than pupils. But this difficulty, too, passed away. The time came when the school was known far and wide for its high standards and its practical efficiency, and parents other than those of the Revolution-well-to-do people many of them—wanted to send us their children and pay for their tuition. Of course none of these were accepted. Even so, we have many hundred more applicants than we can accept.

Another problem loomed large. How was the school to be so organized that students attending here would not come to feel that they were getting something for nothing? We wanted them to feel their right to be there. Their fathers had died that China might live. The school was theirs. But over and over again when I talked to the students, I said something like this: "Your fathers died for their country. The Government owes you a debt. But it is equally true that the Government is in debt to hundreds of thousands of others who are not here. You are the favored few. Therefore you must do something in turn to repay the Government for this opportunity which it has given you. You must justify your being here!" It was one of my most earnest desires that we should not turn out of our school men and women who would sap the life of the country—a white-collared army who would feel that the world owed them a living.

To this end, we organized the school on the industrial plan. We tried to point out the value of learning a trade, of understanding better methods of farming, of helping now in the life of the community and of going back to the land to share new knowledge with the farmers of one's own neighborhood. Most of our boys come from the farm. We want them to go back to the good earth with better methods of farming. The high school boys, therefore, work half time in the fields. We have two farms in connection with the school. One is a model farm of 800 mow with all the most modern machinery. The other is of 200 mow sub-divided into small fields to be worked by hand-labor. I think you can see *why*. We want the boys to know the most modern methods of agriculture. But we do not want them to think nothing can be done on the small parcel of land with limited resources and only hand implements. They know now what can be done with fruits and vegetables in small-scale farming. They know the value of better seeds. The boys of the school are raising vegetables and fruits for market in Nanking, and our dairy is the best in the city. Because its reputation for sanitation has already been established, the demand for our milk is greater than our supply at present. Other dairies have to advertise to sell their milk. We have to apologize in the press for our inability to supply the demand. Besides the revenue from our market and dairy produce, we have a nursery garden of thirty or forty mow within the city wall, and the older boys do landscape gardening for people in the city.

Only the children under eight years of age have all the work done for them. Those over eight must wash their clothes, keep their rooms orderly and help in other school duties. From the fifth and sixth grades on, the boys learn some vocation or a technical trade. They begin by learning to be call boys, telephone boys, junior secretaries, advancing from one phase of training to another and more difficult one. For the older ones there are trades. We have carpentry and towel-making. We are contemplating basket-weaving and a small cannery to take care of our surplus fruits and

vegetables. We hope to offer a number of trades, requiring each student to go through all, and learn three fully, so that he can choose the one best suited to his ability and interest. We anticipate a time when the industries and projects of the school will make it entirely self-supporting. When that time comes, the funds now used for *this* school can be used for others organized on similar lines. This one is still experimental, but, profiting by our experience, there must be many more such some day for China.

I have my theories of education. I have had opportunity to put them to the test. I have corrected some and learned others. But I am still convinced that we must train not only the head, but the heart and hand as well. These students need a better understanding of life and higher standards of living, but not beyond the practical. They must not be educated to be discontented with the life to which they will return. They must not come to feel that school alone is life. I want them to build the right kind of social structure. I want them to be able to integrate the virtues of old China with the vigor and intensity of purpose needed to build a *better modern China*.

We make a real effort, too, to train the teachers, that they may enter into the real spirit of the school. We follow the cottage system, two or more teachers occupying a cottage with thirty or forty boys. It means practically twenty-four hours a day on duty. But we are continually impressing on our teachers that they are "in loco parentis." To make good they must feel the spirit of the place.

On one point I am adamant. Perhaps I am considered undiplomatic. But I do not believe in mixing politics with education. At one time many applicants expected to be appointed because of influential recommendation. I decided that regardless of *who* recommended, teachers would be accepted on their qualifications only. Either the Dean or I must have a personal interview with every teacher considered, and every teacher is put on probation for one semester. He or she must make good, for reputations and recommendations cannot run a school. I have felt compelled to say, "The school is to be run solely for the good of the students. It is not to be made a convenient dumping place for teaching failures. Either I run the school and take the responsibility, or else relieve me of responsibility and run it some other way!" Of late I have received no more letters of recommendation. To the teachers I sometimes say, "It is comparatively easy to be heroic on the battlefield. One can make a glorious gesture with one's life. But the real test of moral character is willingness to keep on day after day, week in and week out, year passing year, with humdrum routine because it is one's work and one's duty!"

I have referred to training head and heart and hand,—a three-fold program. How do we reach the heart and make a permanent contribution to richer living? One way is through our Rural Social

Service Club. I have had great joy in organizing the older boys into this group. Whenever I am in Nanking they meet with me once a week. But the work goes on in my absence, too. They are learning to do something for someone else. They go to the farmers, make friends with them, give them better seeds, hold for them a monthly entertainment of movies or original plays. It is not unusual to have a thousand country people attending these entertainments. This spring the boys made a rural survey of the fifteen neighboring villages, and through it got an intimate knowledge of the home life of these farmers. It is a superstition in that district not to let outsiders know the names of their children. But each of these boys came to know ten or more families well enough to call the children by other names than that of "Little Pussy" or "Little Puppy." If they had no real name, the boys gave them one.

For the children of the farmers the boys have organized a school. From four to five-thirty each afternoon they teach them reading and arithmetic, Chinese and health habits. A doctor comes out twice a week to hold a clinic. The boys have made free medicine available. At first I contributed the money for the medicine. Then I put it up to the boys to think out their own method of paying for it. They thought and thought. I made no suggestions. It was an odd source of revenue which they hit upon, but it paid the bills. They saw the surrounding country overgrown with rushes or reeds. These they cut themselves, and sold in little bunches for firewood. Their clinic goes on with free medicine for the country people. And the boys themselves are making this service possible.

Great emphasis is put on personal neatness and cleanliness of the school and its surroundings. Suggestions are often made in the fifteen-minute assembly period, and inspection of the school takes place twice daily. It has been hard to make both pupils and teachers realize the importance of a high standard in this regard. But I feel that it is little things that tell the story. When waste paper is allowed to lie about the grounds, when broken panes of glass are not repaired, it usually indicates slackness in larger things as well. A broken pane of glass, or a hole in the fence, is nothing in itself, but it is oftentimes indicative of the character of the school.

I have written much more in detail about the boys' work because much of the above applies to the work with the girls as well. The school started as a co-educational institution. We soon felt that the girls needed a somewhat different training. They are now housed in an old yamen inside the city wall. A hundred mow of land, however, has been allotted for their new building, which will soon be erected. The plans are now being drawn.

We have four hundred boys in the one school, with room for one hundred more. There are one hundred and fifty girls in the other, with accommodations for about fifty more to come. The numbers could easily be full, but we allow six months to elapse after an

application is made before we give that place to another. Sometimes the child proves too young. Sometimes the difficulties of travel alone are too great.

Up to the fifth grade the girls also have only to attend to their studies. From the fifth and sixth grades on, there is some home training given. And in the junior high school they begin on plain sewing, simple cooking, then stocking-making, embroidery, making their own clothes and making toys for sale. The girls in the school make all the stockings that are worn, and now have such a surplus that recently I purchased five hundred pairs from them to give to an orphanage in Shanghai.

The brilliant students, both boys and girls, are given opportunity elsewhere. Several of the boys have been sent to college. One who showed marked ability has been sent to an art school and is doing very well. Several of the girls have been sent on to middle school for further academic training, and one is in training as a nurse in the Central Hospital, Nanking. The staff there say, "If you have more like her, you may send them without expense." She is already president of the Student Government Association in the training school, and making a fine record in every way.

There are more problems connected with running a school than I have time to go into here. I have said nothing about the difficulty of feeding and clothing these students who do not go home even for the replenishment of their wardrobes. We have had to experiment with cloth to find out what kind wears best. We have learned that it is economy in the end to pay a few more cents per foot than to get the cheapest grade. We have experimented with food and decided that it pays to give good food. The food costs \$6.00 per month per child. The total expenses for one month for food, education, clothing and overhead come to about \$24.00 per student. When I visit the school I try the food myself. If a work is to succeed, I find that one must look after the details personally and not relegate them to another. One teacher is required to sit at each table, for table manners are an essential part of their training too.

Because we give good food and buy good material for clothing, there may be criticism to the effect that we are accustoming the children to standards above the "common people" amongst whom most of them will live. But balanced diet cuts down the sick list, and gives increased physical endurance and mental vigor. A more firmly knit grade of cloth stands more washings, and a pair of leather shoes outwears several pairs of cloth shoes totalling the same amount. These are things worth learning. With such practical knowledge, the students will lift the standard of living in the communities where they later live.

When I am absent the administration rests with the Supervisor who meets every week with the Joint Committee, including the Deans from the faculties of the two schools. Mr. Fu Huei-kuan, General

Secretary of the Memorial Park, an agricultural expert and a member of the Board of Trustees, meets with them and his help has been invaluable. Everything done in my absence is submitted for my correction or approval when I return. Or if I am away for some little time, regular reports are sent that I may revise or approve.

It must be quite obvious that what I said at the beginning is a real conviction with me. To my mind, it is not enough to launch a project and tell somebody to go and see it through. What you would have well done, you must do yourself. You cannot leave it to others. Occasional brilliant strokes do not accomplish as much as the steady wielding of the brush. I have seen so many with education and years of training fail, that I feel education *per se* is useless. I think often of the first principal of McTyeire Girls' School in Shanghai. She was a woman of high school education only, but she *made* McTyeire. Why? Because she had vision, moral courage and convictions, judgment and intensity of purpose. These traits spell success. As soon as one works for personal glory the work suffers. Only work for the sake of the work itself and the good it can do *deserves* success.

In conclusion, I want to say that in this work I myself have learned a lot. Theories must be tried out and adjusted to the actual needs. They are not Absolutes. Into this school for the children of the revolutionary heroes I have put my heart. I feel richly rewarded, and the end is not yet. Purple Mountain and the Sun Yat-sen Memorial are in daily sight of the students. Who knows what inspiration they may imbibe? Who knows if out of the hundreds of boys who will enter and leave our school there may not be at least one Sun Yat-sen? Even *one* would make it all worthwhile.

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TRAINING WOMEN FOR HOME IMPROVEMENT

EMMA HORNING

IN taking a bird's eye view of the history of China, we find that the public service of women has been very limited. Such service has been confined chiefly to the palace. The empress dowagers have occasionally exercised much power in government circles. Pan Chao in the first century, Sung Jo-chao in the eighth century and Empress Jen Hsiao-wen in the fifteenth century gave noteworthy educational service in the palace courts and some of their writings have been preserved in "The Women's Four Books." But even such services have been confined to the Emperor's household, except where their writings have exerted a wider influence.

The service and influence of women have ever been confined to the courts of China—the home courts. Although she has done little public service, she has always been serving—serving her husband and sons, expecting them to become great and do the public

service. She has been serving faithfully these thousands of years, and to the very best of her ability. However, this service has been restricted chiefly to supplying the physical comforts of her husband and sons. How little she has been able to enter into their intellectual and spiritual lives!

Only half the brains and soul of China have been used all these centuries. The nation has been using but one eye and limping along on one leg because the intellect and soul of her women have not been developed. Consequently the controlling factor of the basic unit has been deprived of its power. What can we expect of a nation where most of the mothers for centuries have been, and still are, isolated within their own court yards with no means of getting instruction and inspiration. Work among women is indeed a basic question.

Only since the Christian Church has entered China, has the intellect and soul of the women of China been publicly recognized and girls' and women's schools been opened. Only since the Bible woman has entered the home, has the mother received systematic instruction for mind and soul. Yes, the Church has made a small beginning, but think of the millions of homes in the nation, and the thousands of homes in every community. In each of these homes is a mother who should be taught to think with her husband and train her children in enriching service for God and man. Just to grasp the idea is overwhelming. To solve the problem is a task for saints and angels.

The home court is the basic unit and the mother is the controlling power. She can seldom leave the court, so must be taught in this place and by a woman. The home is the citadel of China and it is here that the attack must be made if we are to have permanent success. Here is where the habits of the nation, society and the church are formed. Here is where the emotions and sentiments are developed. Transform the home and you transform the community! Transform the communities and you transform the nation!

But how reach these isolated thousands of mothers in every community with the few workers available? Even if every church had several Bible women, a woman's Bible school and a community nurse, how long would it take to reach every home with systematic teaching? We can not depend, therefore, on paid workers to reach the homes and the mothers.

Why not train every woman that enters the church to be a public, volunteer worker? Christianity liberates, inspires and trains for service. It is only as they are trained to serve, that they are able to develop strong Christian characters, and appreciate their Christian life. It is only as they give that they receive the blessing. Let the church be the training school for service to the community. Expect each member every week to do some direct service, according

to their tastes and ability. Even the older ones with less ability can accompany the younger women who cannot go out alone. If this plan is used, the more the church grows the more thoroughly the homes can be served, and in time the whole community can be transformed.

How, then, train Christian women for this community service? The following are some suggestions that have been used with success:

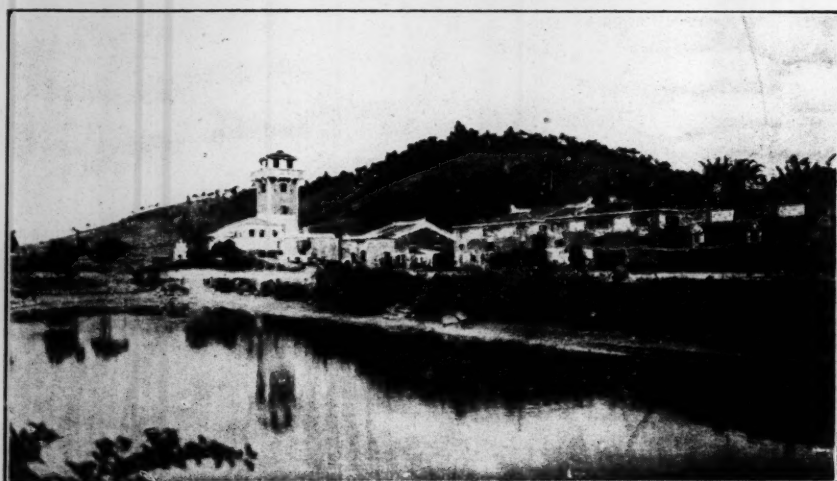
1. Women's school of practical courses.
 - a. Reading, writing, etc.
 - b. Bible reading, singing, story telling.
 - c. Parent training, child training, home making.
 - d. Public speaking and Sunday School training.
 - e. Hygiene and child welfare training.
 - f. Practical home work.
2. Shorter classes for those who cannot attend school and for those who have finished school, studying the subjects you wish them to emphasize in their homes and teach in the community at this time.
3. Weekly training classes, in preparation for class work in the homes that they may have a definite program with proper materials—pictures, songs, stories, tracts or hand work suited to the subject taught.
4. Prayer meetings, retreats, sermons, lectures, revival meetings and any thing that will give them a vision of the need of the community and the spiritual dynamie that will send them out to save their sisters.
5. Aid society or mother's club to make money for church work: make cloth dolls, cats, rabbits, bears, tigers, dogs: make artificial flowers, baby nets, fly swats, baby layettes: do embroidery, cross-stitch and applique work. These can be sold at the Christmas sale, shops and other places.

What work can these women do in the homes? How much training do they need before they begin to work? As soon as they know something that their non-Christian sisters do not know, put them to work if they have the inspiration to do it. The following gives suggestions as to the lines of work that can be done:

1. Form evangelistic groups of two or three who go from home to home on each street.
2. Organize neighborhood S. S. classes in the homes in various parts of the community.
3. Teach the Thousand Character Books and the simple child training books to the mothers who cannot come to the school.
4. Teach Bible reading and singing to those who desire it.
5. Hold cottage prayer meetings in various parts of the community, inviting all the neighbors interested.
6. Hold doll-making classes in various parts of the community, inviting all the neighbors, as a means of parent and child



WHERE THE RURAL Y. W. C. A. WORKS!
FU SHAN, SHANTUNG.



RURAL Y.W.C.A., TOI SHAN, KWANTUNG
 Top:—Members at Work in Rice Field. Middle:—Delegates to
 Regional Conference, May, 1933. Bottom:—Typical
 Village Where Regional Conference was Held.

training. 7. Make other toys—dogs, cats, rabbits, bears, tigers, etc. in similar class work, making one toy at a time. 8. Organize various hygiene campaigns, teaching from home to home on each street, giving instruction on:—a. germs and their relation to disease; b. extermination of the fly; c. cause and prevention of T. B.; d. how to care for the baby; e. how to care for the mother; f. need of sunshine and fresh air; g. the evils of cigarettes, opium and gambling.

The work which these simple Christian women can do is almost unlimited if they are properly organized and inspired. When they see what they can do for their community, they eagerly give several hours a week of their spare time to this work of transforming the community spiritually, mentally, socially and physically.

PERPLEXITIES OF ADOLESCENT CHINESE GIRLS

MILDRED OWEN

“**O** H, we can both sit on this chair!”—two pairs of frightened eyes beseeched the club leader! She glanced at the only two vacant chairs on the opposite sides of the circle and then at their frantically clasped hands and wisely left the two girls perched somewhat insecurely on one chair; but secure in mind with the closeness of the friend.

Everywhere girls crave an understanding confidant; and, because of their circumscribed lives, the pairing off two by two is especially noticeable in China. Jealousy, ingrowing exclusiveness, over-sentimentality and unending teasing become problems of all workers with adolescent girls. Yet treatment of these moods cannot be abrupt or arbitrary. The sense of security that lies in the hand-clasp of one's friend must first find new roots in group life. Then as the girl is drawn out of herself in doing things with many girls, “friends in plural” comes to have a real meaning.

Sometimes there is the same problem with the small group. With youth's readiness to pick up every new idea—one clique began to “call a strike” every time the affairs of a club didn't go to suit them, if their gang wasn't elected as officers, if others received praise for the putting on of a play, etc. It took months of a leader's time before group loyalty could be built up. “My family and I,” has so long been the dominating concept that the feeling of social responsibility is utterly lacking. Devices for building a group feeling such as a common name, symbolism, etc., help, but the best is to enlist the whole group on some project that needs the effort of all for its completion.

An appeal for service usually finds a response; but it must be concrete and simple. Otherwise youth takes out its energy in emotional talk and paper plans. Patriotism with flaming heart asks, “What can I do?” And for very helplessness and lack of guidance burns itself out in words not acts. The splendid way in which groups of club girls responded to the call for flood and war relief,

raising money, collecting and making garments, bandages, etc., shows what a force is awaiting use. But one should not depend on national calamities to bring this out. Too few organizations have a plan for national reconstruction that makes use of the energy of youth. There must be ways of service that will not interfere with the school routine, but which will build in the student an ever-widening vision of public and community service.

Then will come the question, "How can we save our souls, if we do all these things?" To the high school girl with emotions aroused by the traveling evangelist, this is no academic question. Mere discussion of the wholeness of life and the impossibility of any simple compartmentalization of the "spiritual and earthly selves" falls on deaf ears. The tendency to hero worship and self abnegation is always strong at this age and needs outlet in wholesome religious life,—not in escape from earth and its ills but into life's battle, with the dynamic, courage and faith so needed to meet the discouragements ahead.

The psychologist puts the problems of adolescent girls under four headings: "working out a life philosophy, achieving freedom from the family, establishing relationships with the opposite sex, deciding about a vocation."* So far this article has concerned itself with the problems of a girl as she seeks a philosophy of life, trying to find herself in the world in relation to God, and her fellowmen, trying to find security and at the same time a reason for complete self-giving, trying to achieve some unity in her own personality.

The three problems of the family, mate and career are just beginning to emerge in the thinking of Chinese girls. In the old society where the family's word was law, where a woman's only future was marriage and all decisions in regard to that were settled by the family, although there was much maladjustment and repression and some resentment, there was little questioning. Now as social customs are changing girls reach with both hands for freedom, knowing it primarily as a slogan, not as a living reality that holds possibilities for both growth and destruction. The wise leader must try to lessen the rift between generations—must help age give its contribution to youth without binding it, must help youth learn to think independently, but keep respect for experience.

In the realm of boy relationships problems are growing. If the family no longer arranges marriage, how is the girl going to meet the right man? In the larger cities the girls are acquiring the "show off" technique, loud dress, loud voices on the street and at the movies. In some of our clubs, girls are asking for the "charm school" type of program. In the hands of the wise leader it becomes much more than the acquiring of knowledge of color combinations and style. It can be the beginning of an understanding of sex and its place in life. There are too few opportunities for normal give and take between boys and girls; too few coeducational schools, too much

*See Elliott's "Understanding the Adolescent girl."

segregation in the home and the church. Young people are insisting more and more on joint conferences and retreats; yet where there has been no chance previously for day by day normal sharing of experience, these present many problems. Too often the old conventions are cast off before a new set of values is built up. Not only must thought be given to new moral standards but to common etiquette. How does one act in this new situation? Are friendships between boys and girls possible?

When the family no longer arranges marriage for the girl, another problem arises, What is she going to do? The majority of girls still look forward to marriage as their future but now it is neither so certain nor does it come so early. What shall be done in the interim? The girl is beginning to wonder about vocations. Many schools have a system of advisers but there has been little that can be called real vocational guidance. Nor has there yet been great need of this. As a stepping stone to marriage, any job was satisfactory and with the demand for girl and woman workers so great, the choice has largely been on the side of the applicant. As the latter group increases, the employer will have more chance for selection and then the value of specialized training will be realized. The group of girls who are looking forward to life careers is increasing and for them guidance is essential.

Christian organizations, school and church groups, are awake to the importance of the problems of youth. Over a period of years a great deal of experimentation has taken place—in the Y.W.C.A., student and girls' club movements, in school and church leisure time activities. As the worth of these is proved, they are achieving an ever-wider use. However, the critical point in all work with adolescents is the leader. As program resources are developed, there must come simultaneously training of adult workers who can make this program a channel for youth's own growth and self-realization.

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CHINESE MELODIES AND CHRISTIAN WORSHIP

ELEANOR MACNEIL ANDERSON

I WAS originally asked to write for the *Chinese Recorder* an article on "The Use of Chinese Music in Church Worship." To do so would take far more knowledge than I possess, both of the subject, and of the people who are working along this line. All I can do is to give a brief account of some melodies I have collected and adapted, and in particular of their use in the services of worship at the Third National Convention of the Y.W.C.A.*

For years I have been writing down odd scraps of melody, and listening for tunes in temples, in the country, on the city streets

*See "The Y.W.C.A. Third National Convention," *Chinese Recorder*, October, 1933, page 678.

and so on; and though some of these are very "tea shop" in style and many are too alike to be of any special interest, there are some which have a real musical value, and which are very closely related to the style of the old Palestrinian music, before the advent of the "tempered scale" with its sharpened leading note, and its modulations over which so many church congregations come to grief! Not everybody knows that when a Chinese congregation sings a flat seventh or gets hopelessly "off" at a modulating passage it is because their "ear" is more acute and accurate than ours, and they are *refusing* to sing out of tune! The western ear has been spoiled during these three hundred years of using an adjusted scale, which gives more freedom in the use of music, but is not the natural and mathematically accurate scale. For this reason tunes with modulation should be sparingly used in country churches in China. This by the way.

In the notebook containing those tunes which I considered most worth keeping, I note several of special interest. There is an old northern patriotic song which I have heard once only. It was sung by a Peking girl who had learned it from her scholar father. She sang it to me on a canal boat, while I scribbled the tune down by moonlight. It has a really majestic movement, and a range which is unusual among Chinese songs. There is a creaky little semitonic tune sung by an old waterwheel on the river between Kiating and Chengtu, which a modern musician would delight in. There is, also, an attempt at transcribing one of the poems which old scholars love to sing; and which a seventy-year old "Chu Jen" patiently repeated half a dozen times, until I could at least approximate the elusive melody.

At an elaborate Mass for the Dead in Lin Ying Temple at Hangchow I wrote down a long and winding tune with a simply lovely cadence which would delight any musician. There is an airy and elegant Soochow song set to a fragrant little poem about the breeze of spring. There is a charming melody made from two scraps of local songs, and produced to order by a Chinese friend when a visiting speaker wanted to make use of Kagawa's prayer, "O Lord make me like Jesus."

Some one from the north wrote down and sent to Dr. C. Y. Cheng, who gave it to me, an old shepherd's song, to which she had fitted the shepherd song of Israel's sweet singer. There are three settings to Bible passages which have been made by Dr. Reichelt, which embody many familiar phrases from temple music. The 23rd Psalm is particularly beautiful; the tune and the words fit so admirably; the 1st Psalm and the Magnificat are more difficult, but are thoroughly devotional in their effect.

I have, also, fragments of the fine "trackers' songs" which are fast vanishing from the rivers of West China as steam and progress introduce less pleasant noises. There is a rhythmic tune sung by six coffin bearers as they jig-jogged through the city gate with their heavy burden, holding up my ricksha long enough for me to learn the tune, before the congested traffic composed of carts, pony trains,

barrows, cows, rickshas, carriers, bullocks and pedestrians moved on.

Most interesting of all is a tribal melody brought out from North Jarong on the Thibetan border, by the first white man ever to explore those parts. He was seeking the early home of man, but, having a fine musical ear, he also acquired a peculiarly beautiful tune, which he heard sung by herdsmen on the hill sides, as well as by carriers on the roads and small boys perched on buffaloes. He said he thought it must be a sort of national song, so frequently did he hear it; and he remembered it, and whistled it for me as he packed his loads for the journey back to ordinary life.

So much for some of the tunes; now for their use. When I was asked to help with the music for the Third Y.W.C.A. Convention, it was with the idea that we might make the morning services of worship something beautiful and memorable, so we concentrated on them. Three Chinese friends, well acquainted with music, spent some time going over the tunes I had, and selecting what they thought would be most suitable. For example, the services which had been prepared had each a main part composed of prayer with responses. For some of these sung responses we used phrases from the old patriotic song and from the Dragon's Breath poem, which were in the classical tradition and had nothing of the "tea shop" air about them. One response was suggested by the phrase, "Is it nothing to you, all ye that pass by?", from the Crucifixion. The Chinese sentence with a haunting minor phrase from one of these old songs was just as poignant and beautiful as that in the foreign oratorio.

The shepherd tune was too long to teach a congregation, so we cut all the repetition, keeping the characteristic phrases and cadences, and then very carefully these Chinese friends fitted to the shortened tune the words of the 23rd Psalm so as to make five verses, taking care that the accents came on important words and that the emphasis was right. The tune in its short form is easily memorised, and is most effective and musical.

The Lin Ying Chant was cut down and regularised to fit a verse which, translated, is, "Christ has no hands but my hands;" and while it conforms to a metre of 7777 double, it is recognisably Chinese and easy for a Chinese ear to pick up.

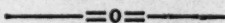
The Tribal song was used as it stood, very different from the Chinese idiom and with an upward rush of melody which is most beautiful. The words set to it mean, "Lord may light be spread abroad."

A "Grace before Meat" was prepared, using half of one of the Confucian chants in T. Z. Koo's book, and with words which really are meant for their purpose. This tune, by the way, has the special value of being fool-proof, so far as starting it too high or too low is concerned!

These songs and a few others were published for use at the Convention. The remaining copies of the little pamphlet can be obtained from the National Y.W.C.A.

A have described this very small effort rather fully, not because of its intrinsic value, but in the hope that better equipped people will be encouraged to do more about it. Already there is a good deal of material available. Everyone knows the value of such work, for example, as that done by Miss Hammond of Nanking. If more people get the idea that Chinese Christians have a right to worship in a familiar medium we shall have more experiments along the lines I have outlined. Then these can all be put together, and we shall have worship in which all the people can take part.

I shall never forget a service in Chengtu at which Dr. Reichelt taught us a Buddhist Hymn to Christ, which uses all the old meaningful phrases, and tells how they are all fulfilled in Christ. This hymn is set to a very simple, rather monotonous, oft-repeated short tune. It is dignified and very like a temple chant sung antiphonally. A Christian scholar whom I had never heard open his mouth in services before was standing with his head thrown back, his face lit up with delight, praising God in freedom and with his whole heart, because he was singing words full of religious content such as a scholar can enjoy, and to a tune that had no tricky turns or sudden choruses to interfere with his completely un-self-conscious joy at worshipping in song.



A NON-CHRISTIAN ESTIMATE OF MISSIONARY ACTIVITIES

SOPHIA H. CHEN.

I WAS an unsophisticated girl of fourteen when I first began to learn the English language. The text-book that my teacher used contained in one of its lessons such new words as "John," "school," "church," and so forth. One of the sentences for exercise ran like this:—"John is a good boy, he goes to school every-day, and he goes to church on Sunday." When I read this sentence, I thought there must be a mistake in the meaning of some words; for to my mind at that time, though it was a natural thing for a good boy to go to school, it seemed queer that he should go to church, implying of course that church-going was a thing left to the "inferior people." But I did not dare ask my teacher for enlightenment, as I suddenly realized that she too went to church on Sundays. So I kept this doubt in my mind for many years, while I gradually learned that Christians consider church-going a virtue!

This little incident illustrates very well, what might be called the prejudice of cultured Chinese towards Christianity. This young girl of fourteen was not yet, of course, cultured, but she was brought up under the strong influence of what is called the "Literati Class" in China; and during all the previous years she must have heard very unfavorable comments on Christians by her parents and elders,

or else she would not have reacted the way she did towards the sentence quoted above. It was a prejudice imbued into her youthful mind, not through instruction, but through a general mental attitude which was really more effective than either instruction or propaganda.

Some years later, the Chinese Government sent me to the U.S.A. to study. During one of my holidays, I was taken to New York City by one of the old alumnae of my college. This old lady was a strong supporter of foreign missions in China, though I knew nothing about it at that time. We went to a gathering where a returned missionary was to talk about China, and tell why more money must be sent to the missions there. I at once felt that it was not the place for me to go, because I was still an impulsive young girl, and was afraid that I might do something rude if I was to listen to talks of this nature. But my old lady insisted that I go with her, assuring me that she would leave the hall with me whenever I felt the need of so doing. So we went.

It was a big gathering, and the speaker of the day was a short, stout, and middle-aged lady, who did not impress me as either very cultured or very Christian. (I must confess that, by that time, I had become quite convinced of the many excellent qualities of genuine Christians.) On the platform there was a big blackboard. Then this lady began to talk about Chinese women. She took a white chalk, put a tiny dot on the blackboard, and said, "You see this tiny white spot? This is the only light of culture and one that the missionaries have brought to the ignorant Chinese women, whose educational prospect is as completely in darkness as this big blackboard; the only light in that darkness being this tiny white speck that I showed you."

At this point, I could control myself no longer, and said to the old lady at my side, "This is a lie! Absolutely a lie!" If I knew nothing more, at least I knew my own family, in which for over two hundred years women have been educated; even the most stupid among them have succeeded in becoming some kind of poet or artist, though of course only of the mediocre type; while the bright ones have each made their name known in the field of her special calling.

Do you say, "This might be an exception?" Oh no! As a little girl, I was so used to reading scrolls and poems by woman artists and writers, either connected with my family or outside of it, that when I discovered the wife of one of my uncles incapable of writing a decent letter, I asked my mother: "What is the matter with Aunt So-and-so? Is there anything wrong with her mind or is she from the peasant class?" Having been brought up with such a background, entirely independent of any western influence, this talk about China's women being in complete darkness came to me almost as a personal insult; as if it were an insult to my mother and grandmothers. I wanted to get up, but because my English was not yet good enough to enable me to express what I had in my mind, especially as I was very much excited at that time, I began to lose courage.

The old lady, seeing how hard I was controlling myself, left the gathering with me before I asked her permission for so doing.

Instances like this happened over and over again during my six years of study in the U.S.A., until they succeeded in strengthening the prejudice that had already existed in my mind against missionaries; though strange enough, Christianity itself had at the same time succeeded in convincing me that it was really one of the greatest moral forces in the history of mankind, as well as being one of the greatest religions in the world

My mental attitude towards missionaries took on an abrupt turn when I came back to China. For the first time in my youthful life, I was able to observe the missionaries and their activities with intelligence. I began to see that among them were to be found some of the most idealistic persons who had come to China with a vision, though that vision had been quite narrow until recent years. While it is true that a few of the missionaries had come to solve their problem of livelihood, many of them had left homes of luxury and happiness, and some went to live in the interior of China where even we Chinese could not go without a sense of sacrifice. This unselfish devotion to their cause, supported by the noble and self-forgetting lives of some of the missionaries, changed the girl of fourteen, who believed that no good boy should go to church, to the woman who even begins to call a beautiful character Christian, to the astonishment of those of her friends who have not tried to discover that beautiful spot among the missionaries! This change is more tremendous than it appears at first sight, since it involved a change in the fundamental estimation of the personal worth of the missionaries by the non-Christian Chinese; and though there are only lamentably few among the missionary workers in China who deserve this praise, yet even this very small number is sufficient to serve as an example of what an ideal Christian life ought to be.

Less in quality but more in quantity than the personal worth of a few of the missionaries are the works that they have done in China. Foremost among these works may be mentioned the hospitals and their allied institutions, which have not only introduced a valuable element of western culture to China, and alleviated suffering and misery among the poor as well as the rich; but have also brought into existence a profession for Chinese women, that of the woman doctors, who are now helping their sisters as no man doctors could ever help them, with the result that these Chinese woman doctors have become an indispensable factor in the social welfare of China. Next to their medical work must be reckoned the educational and social achievements of the early missionaries such as the introduction of schools for girls and the movement for natural-feet; though frankly speaking, these merits are not without their demerits. For this reason, while I am willing to give one hundred percent credit to the medical aspect of missionary activities, I cannot help discounting my appreciation of the educational aspect of their labor. For in

spite of the effort of some of the mission institutions to give the native culture its due place of honor, many phenomena in the daily life and habits of the graduates of mission institutions show that the type of mentality which has been inspired and trained at most of these institutions has not been at all conducive to the respect that they ought to cherish for their own national culture.

As an example of such phenomena may be mentioned the use of the English language, which has become such a medium for mental intercourse among mission school graduates that it is used for correspondence even between husbands and wives, until it has now become rather the exception than the rule to see a mission school graduate write letters in Chinese; the exceptions being those who come from cultured families. Denationalizing effects such as these naturally neutralize some of the good work that mission education has done for China; though I am glad to say that at present there is a conscious effort among mission institutions to remedy this defect, such as, for instance, the Harvard-Yenching Institute in Yenching University, which has always been one of the few mission institutions to appreciate the native culture.

But in spite of the favorable estimation that we have of our missionary friends, there remain a few points which I want quite frankly to talk over with them.

In the first place, what did it signify when a fourteen-year old girl thought that a good boy should not go to church on Sunday? It is true that this attitude might be called a prejudice, but was there nothing more? Whatever might be said of the early Christians that the missionaries produced in China, one thing was beyond doubt, namely, that in mental caliber, in social estimation, and in cultural background, these Christians fell lamentably below the standard that had been set by some of their Catholic predecessors, whose best representative was the illustrious Hsu Kwang-chi. Then, added to, or rather because of, this inferiority in culture of the early Christians, there was what might be called the superiority-complex of the gentlemen of the old culture.

The result of this combined situation was that it became more and more difficult for both sides to meet on any common ground, and the bewilderment that the sentence, "John goes to church every Sunday," caused in the mind of a young girl was only a proof of this antipathy. How well I remember the repulsion that the vulgar "Bible-women" had inspired in my youthful mind when they tried to proselyte me with their idiotic appeals! They strongly convinced me that all the unfavorable comments that I had heard from my elders must be absolutely true. While this prejudice has been discarded by enlightened Chinese, perhaps due to the conversion of some Chinese with cultural background through personal conviction, perhaps due to the more conciliatory and more humble attitude of the newer missionaries; nevertheless the fact remains that the early

missionaries did not succeed in driving a substantial wedge into cultural China through their converts, who only began to take on some cultural hue in the second and third generations, and that hue perhaps, even more from western culture than from the old Chinese one.

In the second place, do our missionary friends ever realize that for every pound of good that they might do in China, there would be a ton of harm done to the same country by men and women of the type of that lady who talked about the Chinese women in the city of New York many years ago? The reason why such men and women were allowed to become missionaries is obvious: from the time of the German invasion of the Roman Empire to the time when divinely inspired men and women went to save the souls of the heathen American Indians and the black negroes in Africa, European Christians had known only one type of culture, namely, the Christian culture, which contained a great deal that belonged to the heathen cultures of ancient Rome and Greece. In other words, the Christianity of modern Europe is the grand-heir to all the cultural heritages of western nations, since it is the sole representative of all the cultures known to those nations until the advent of modern scientific thought. For this reason, the mentality of the missionaries who came to China was not prepared to meet a culture that could rival the one they had been used to; they only looked for the dark and the savage, such as they had looked for and found in dark Africa. The result was that in the early stages of their evangelization, it was the dark in Chinese culture that responded more readily than the bright and noble spots to this quest of theirs; although in recent years quite a few enlightened Chinese have been added to the membership of the Christian Church in China. So the early missionaries concluded that the cultural situation in China, at least in the women's world, was as black as that big blackboard! Happily both for China and for the western world, enlightened missionaries are beginning to realize the stupidity of this darkness-hunting as well as the impossibility of shutting one's eyes forever against a culture which could claim equality with that related to Christianity.

Indeed the most enlightened of the missionaries have become such eager students of the old culture of China that sometimes they are even reluctant to see any change in the old system. While we appreciate the growing respect, understanding and appreciation of the missionaries towards China's old culture, we also wish to call their attention to the fact that many of China's modern problems cannot be solved without a frank revaluation of her old culture; and we hope that just as our missionary friends have helped us in opening our eyes to the western culture, they will also help us by a judicious valuation of the elements in the Chinese culture, and refrain, in their new enthusiasm for this culture, from allying themselves with its retarding and reactionary forces.

In the third place,—and this is really the most essential point for the missionaries to understand,—in spite of their effort to appreciate one another, there exists a fundamental difference between the missionaries and non-Christian Chinese intellectuals in their attitudes towards religion. The non-Christian Chinese intellectuals regard religion as a purely personal matter, no less personal than one's taste for the color of his necktie, and it seems quite absurd to them that one should tell his brother to wear the same necktie as himself just because its color suits him. In fact, Chinese intellectuals pay very little attention to the religion of their friends.

If I may, I will use one of my recent experiences as an illustration. When the Laymen's Inquiry Commission were here last year, I was asked by one of its members to introduce her to some non-Christian Chinese women whose point of view towards matters religious she was anxious to get. I arranged a small party for the purpose, but in my effort to get together a group of non-Christian Chinese women who were also educated, I came across a very interesting and unexpected situation: quite a few of my personal friends whom we never suspected of being religious, whose daily life and habits were almost exactly like our own, and, if our observations were correct, who perhaps never went to church on Sundays, nevertheless turned out to be Christians! This was a revelation, and it proves my theory, as stated above, so well that I think it deserves the attention of thoughtful and broad-minded Christians in Europe and America. For in spite of our difference in religion, we had never thought it necessary to emphasize this difference, and we respected each other's religious scruples by remaining silent. In my opinion, this shifting of the religious conception from the institutional to the personal is decidedly an advance, a social progress; and China deserves the credit of having contributed her share in improving the western conception of religion.

Moreover, non-Christian Chinese intellectuals may agree with the missionaries that Christianity is one of the greatest moral forces, but certainly they will not admit that it is the only moral force. Although this difference seems only natural to those of us who understand the cultural backgrounds of China and Europe, nevertheless it is very difficult for both old-fashioned Chinese gentleman and narrow-minded Christians in the West to see that there can be an authority in cultural matters equal to the one that they have been used to, each group having its own.

In pointing out this difference, I cannot help remembering the difference in our attitudes towards the custom of hat-wearing by women. When we Chinese women first went to America to study, one of the things that seemed stupid to us was the custom of wearing a hat whether the weather required it or not. And sometimes, when the fashionable hat was a tight one and the weather was hot, it even seemed to some of us absurd to torture ourselves with an iron-band

that really had the effect of producing an idiotic mind from a perfectly normal human brain! But it must seem equally absurd, I suppose, to the middle-aged and very proper American ladies that a decent woman should go out of her house without putting on a hat. May we not take this as an illustration of our attitude towards matters religious, and that though the difference is fundamental and marked, yet really it is not essential, just as the matter of hat-wearing is not essential? Western Christians, because their only source of moral life is Christianity, must necessarily regard this religion as the only source for anything that is beautiful, good, and noble in personal life. And they are right, as they are right in wearing hats. But intellectual Chinese must also be right—as they are right in refusing to wear hats when they are not needed in regarding Christianity as only one of the many sources of noble deeds in life.

As an illustration of my point, I have right here on my desk a copy of the Peiping Y.M.C.A. leaflet, announcing the joint movement for religious living by almost all the existing religious in China: Christianity, Buddhism, Taoism, Mohammedanism and Confucianism; and the only thing that indicates that this undertaking is sponsored by a Christian body is the fact that Christianity comes last in the list, a fact due to the innate modesty of the Chinese people! And if this ocean-like magnanimity is carried to its logical extreme, who knows but one day a Christian choir may not be seen singing the hymns side by side with the chanting priests and monks of Taoism and Buddhism in the funeral procession of a rich family? Such a sight, which may not be so improbable as some of our Christian friends prefer to believe, certainly will stir the souls of the early missionaries from their heavenly rest, and make them sigh and say, "If we had anticipated this absurd situation, we would have left the 'heathen Chinese' to his everlasting fire, for this is decidedly worse than hell!" But to the "heathen Chinese" of the intellectual type, this would be only an amusing sight, and nothing more.

Another situation perhaps that would also stir the souls of the early missionaries from their peaceful rest is the fact that in China, religion has always been regarded as a handmaid of philosophy; consequently even if Christianity should succeed in driving a substantial wedge into cultural China, as Buddhism did many centuries ago, it will not remain in its original form, but will, by the "philosophical spectrum" of the Chinese nation, as I call this faculty of our people, be dissolved into two parts, the philosophical and the superstitious. One needs but to observe the new superstitions, such as the fear of the number thirteen, the desire to go to heaven after death, the making of the cross sign by Catholic Christians, and many similar fears and hopes—one needs only to look at these to be convinced that if not the religion of Christianity, at least the institution of Christianity, is now making a considerable contribution to the rich collection of superstitions that the Chinese people have built up in the course of centuries. On the other hand, we must admit

that the philosophical side of the religion of Christianity, such as has been brought into high relief by men like Fosdick and has made its appeal to the college mentality of America, perhaps may be the only phase of Christianity that will command the respect and attention of the philosophically trained mentality of the Chinese.

In pointing out these fundamental differences in our conception of religion, I have spoken only for non-Christian Chinese who are also liberal, who believe in religious toleration, do not object to their personal friends becoming Christians, and who acknowledge the spiritual worth as well as the past contributions to human progress and culture of Christianity in the West. I have spoken neither for the old gentlemen who could not and would not admit that anything outside of the Chinese culture could be of any value, nor for those who are intolerant of the existence of any religion. While we can very well disregard the prejudice of the old gentlemen, the missionaries would do well to realize that the generation that they are facing in China nowadays is a very sophisticated and intolerant one; neither hell-fire nor proselyting will succeed in turning these young people from the atheistic path that they are pursuing. And what is worse, the intellectual elders of this young generation are not alarmed at the atheistic tendency of the latter, since most of the former themselves are also atheistic. Indeed, the youngest daughter of the world's culture, that of Communistic Russia, may be surprised to discover that while its religious aspect is regarded as a herald of the era of Satan by the older western culture, this same aspect is taken with much grace and calm by the still older culture of China, because the cultural background of the latter is atheistic, or at most agnostic,

This frank admittance of our differences relating to matters in religion must be very discouraging and disconcerting to our good friends the missionaries, who perhaps will now ask, "If all that you say is true, what is there left for us to do? Do you mean that we ought to give up all our work, in spite of your acknowledgment of our contributions, and pack our trunk and go home?" Yes, after all that I have said, it does not seem that anything is left for our missionary friends to do: the personal influence could be best exercised without the noise of preaching; China could well dispense with one of the religious streams without seriously affecting her moral life; and, what must be most discouraging to the missionaries, would be the fact that the young Chinese whose conversion perhaps ought to be the chief center of this attention, are so sophisticated that the majority of them would not even go so far as some of us have gone in giving appreciation and respect for the motive as well as the achievements of the missionaries. Yes! After all this frank house-cleaning, it scarcely seems sincere for us to say to our missionary friends, "No, we want you here very badly, please stay!"

And yet, how can we ask the missionaries to pack their trunks and go home without being both rude and foolish? We would be rude, because we do acknowledge the debts that we owe the mis-

sionaries, especially we women. For although most of the women in the cultural families in China were educated, the majority got their share in education only through the introduction of the more democratic institution of mission schools; and even with women of the cultured class, the horizon of their activity has been considerably enlarged by the western conception of women's education, brought to China also by the missionaries. Moreover, the Chinese women will always remain grateful to the missionaries for one big thing that they have done for them, namely, the movement for natural feet started by some women missionaries in Shanghai more than thirty years ago; and many young girls now owe their freedom and happiness to this movement. No, we cannot be so rude and so ungrateful as to ask the missionaries to go home. And we would also be very foolish to let them leave us at present, because with their training for, and experiences in, educational and social works, with their professional skill, and with the organizing ability which is the genius of the western nations, especially of the American people, the missionaries will be able to help us in our effort to reconstruct our nation in a way which we are not yet ready to achieve alone. We need their help, and we are willing even to accept their leadership in certain fields, if they will accept one condition from us, namely, the submergence of the religious aspect of their activity.

But I am afraid this is a condition that the missionaries will not easily accept, because it is the very *raison d'être* of their activity. And I fully appreciate their point because I know that religion, and in this particular case, Christianity, has been, for very complicated historical reasons dating back to the time of the Roman Empire, so bound up with every phase of life activity in Europe and Europeanized America that it is unthinkable to the western mentality to speak of the philosophy of life without putting religion in its center.

I remember my surprise in reading H. G. Wells' *Meanwhile*, which had seemed very interesting and made me feel quite at home with the mental way of its author until when towards the end of the book God was suddenly brought into the scene. At once I felt the strangeness of the atmosphere which it evidently was the author's intention to create around his readers, and I thought,—pardon me for the blasphemy,—that God was intruding himself into a situation where he did not belong! But my western readers, having been used for ages past to the omnipresence of God, perhaps were glad that Wells had not forgotten to mention this most important item, without which his book would have been quite incomplete.

It is exactly because I understand this all-pervading atmosphere of religion in the life of western Christians, especially the missionaries, and because I realize that without this call of God within their hearts, these missionaries would never have been able to stand the various tribulations that have always awaited them, especially those

who worked in the interior of China, that I used the word "submergence" instead of "discarding," when I suggested the above-mentioned condition.

If, however, in spite of our effort to be sympathetic with the difficulties and problems of the missionaries by permitting religion to keep its place in their activities, and if we only ask that that place be a submerged one, if, in spite of all this concession on the part of non-Christian intellectuals, the missionaries still refuse to see that religion will never appeal to intellectual Chinese in the way that it has appealed to the western nations, but must insist that the religious aspect of their activities be given a prominent place, then all that I can do is to bow and say to them: "Friends, I have gone more than half way to meet you, perhaps too far already to please the majority of Chinese intellectuals who are not Christians, and certainly much farther than I myself would be willing to go if I had not tried to give more consideration to your cause than to our own point of view. If we still cannot meet, then we better admit that we will never be able to meet on any common ground; and however sad and regretful I may feel, I will have to say, 'It is better that we part!'"

But let us hope that this parting may not be necessary. Let my missionary friends understand that if they are willing to accept the one condition that I put before them, their works and their assistance in our national reconstruction will be greatly appreciated. And with their growing sympathy for, and appreciation of, our old culture and our social background, such as no westerner in other walks of life has ever been able to show, our missionary friends will yet be able to do another great task by becoming a cultural bridge between China and the West. Even the spiritual forces represented by Christianity could be made to enrich the life of the Chinese nation, if, as I have repeated so many times, this force is made really spiritual. The intellectual Chinese may never care to be baptized and be labelled Christians; yet, if Christianity is made to shine in its own way, they will not resist the true and beautiful philosophy that is embodied in it, and who knows but that some day a neo-neo-Confucianism, or a neo-neo-some-ism will not emerge on the intellectual horizon in China that is the product of the old Chinese culture and the philosophy hidden under the religious cover of Christianity?

As a closing remark, let me translate the following Chinese proverb, both for the sake of re-enforcing the points contained in this article and to express a hearty wish to those of the missionaries whom we call friends:

"The peach-trees and plum-trees do not talk,
But a path is beaten beneath them."

THE ORTHODOX CHINESE WOMAN
AS DEPICTED IN THE WOMAN'S ANALECTS

BY SUNG JO CHAO

Translated by EMMA HORNING

SUNG Jo Chao was born in An Huei at a time when Confucious' teaching was popular. Her father, Sung Fen, was a literary man who had five daughters named Jo Hua, Jo Luen, Jo Chao, Jo Hsien and Jo Hsün. Jo Chao was particularly efficient in the art of writing and was unwilling to marry, because she wished to become renowned as a literary woman. Jo Hua wrote the Analects but Jo Chao revised them.

During the reign of Chen Yuan, the official Li Pao Chen, recommended these five daughters to the Imperial court. The Emperor, accordingly summoned them to the palace and gave them an examination. He was so pleased with their ability, that whenever there was an official gathering, they were summoned to take part in the deliberations. They were all treated very royally, and had generous gifts bestowed on them frequently. But Jo Chao would not be one of the Emperor's household. Her ambition was to hold the position formerly held by Tsao Ta Ku. The Emperor was pleased with this ambition and appointed her "Hsueh Si" of women of the six palace courts. She had charge of the education of all the women in these courts with power equal to the president of the six Boards. She also had charge of the education of the children of the Emperor. Everybody accorded her great honor and called her "Kung Si." She served during the reign of five Emperors—Te, Hsun, Hsien, Mu and Ching. When she died her relatives were given Liang Kwoa in her honor. She wrote many poems and essays, among which is this "Woman's Analects."

PREFACE

Tsao Ta Ku (really Jo Chao for she assigns the authorship to Tsao Ta Ku) says: "Your humble servant is the wife of an honorable husband, and from a noted family. She is somewhat accomplished in the four virtues, (goodness, speech, appearance, and labor) and versed in the books of history. She has lain aside her household duties so that she may study for the benefit of nine generations, in order that she may induce them to desire the three virtues, (serve parents, serve husband's parents, serve husband). She is afraid that her posterity will not be able to follow the steps of the virtuous women of the past, therefore she has written this book, Lun Yü, for the instruction of daughters. If they follow its teaching they will become good women like those of past generations."

CHAPTER I

PERSONAL DEVELOPMENT

Daughters; You should learn to carry your bodies properly in order that you may develop pure, virtuous minds. To be pure-minded the body should be kept clean. To be virtuous the body should be kept beautiful. When walking on the street don't keep turning your head and looking about. In speaking, don't twist your lips. While sitting don't move your knees. While standing don't shake your skirts. When happy don't laugh loud. When angry don't shout at the top of your voice.

At home or abroad men and women should keep separate. Don't peep over walls. Don't leave your court unless necessary and in such case cover your face. If it is necessary to watch an affair, don't let yourself be seen. Don't call any man by name except those of your own home people. Don't make confidential friends of any women, except the very best. If you conduct yourself in this way you will become a very worthy woman.

CHAPTER II

LEARNING TO WORK

Daughters, it is very necessary that you learn to do women's work. You should learn how to use the spinning wheel and make fine and coarse linen thread, and keep busy all the time. Then you should learn how to take care of the silkworm and how to boil the cocoons. The worms must be watched day and night. The mulberry leaves must be picked and fed to the worms in the proper amount. The leaves must be kept fresh and clean and the old ones removed. The worms must be kept from the wind and the rain, and if it is cold be placed near the fire. When the silk is ready to weave, then you must learn how to select the warp and woof, and only when the silk is in the bolt is this work completed. Light gauze place on a roller; fine cloth make into a roll; silks and linens place bolt on bolt. All this goods can be either made up into clothing for your selves or sold. You should also learn to make shoes and stockings, make thread and embroidery, sew up seams and embroidery. In short, you should learn to do all kinds of sewing. If you follow these instructions, you will be comfortable when cold weather comes, for you will have good clothing and your home will never come to poverty.

Don't follow the example of lazy women, who when young were foolish and careless, not fond of woman's work, not preparing for winter and spring, and sewing so badly that everybody found fault. If you follow the example of such women, shame and dishonor will fall upon your parents' home after you are married. If your clothes are ragged or not patched neatly, the whole village will point the finger of scorn and laugh at you. Daughters, I exhort you to follow every word of this teaching.

CHAPTER III

LEARN TO BE COURTEOUS

Daughters, you should learn to be courteous to guests. Before they arrive the furniture should be arranged correctly, and you should be dressed suitably to receive them. When the guests arrive you should walk sedately, shake hands properly, and speak in a gentle voice. When they have entered the home ask about their welfare. Learn to hold a conversation properly and answer questions in an appropriate manner. Never speak too loud or too low. Learn how to serve tea; how to call for it and how to present it. Never follow the example of those who do not rise or pay any attention when guests enter, or slight them because they are poor.

When you go to other people's homes you should know the right thing to do also. After you have received the tea then tell the purpose of your visit. When you have finished, then prepare to leave. If they press you to eat with them, drink a little wine, just touch your lips to the cup, keep your spoon and chopsticks orderly. When you have had a proper amount refuse to eat more. Don't act like some persons who call for more soup or wine and drink till they are tipsy, then throw it up, soiling their clothing and disgusting everybody.

Don't leave home frequently, but when such is necessary don't let strangers see your face. Keep your head bowed and watch where you are going. Don't follow the example of those who run about the village early and late, gossiping, cursing and stirring up all kinds of trouble. They disgrace their own homes and involve their parents, ruin their reputation and become a laughing stock. Such kinds of people are worse than cats or rats. Don't be like them scatter-brained, afraid, ashamed and disgraced.

CHAPTER IV

RISE EARLY

Daughters, you should learn to rise and dress when the cock crows the second time. Then you should wash your hands and face, rinse your mouth and comb your hair. When this is done gather kindling and make a fire. You should go to the kitchen early and see that the pots and pans are ready for use, then make the tea and broth.

You should learn to prepare food according to the circumstances of the home. Whether steaming or cooking food, always taste it to see if it is properly seasoned. Prepare vegetables and seasonings and add to the food at the proper time and in the proper amounts to make it palatable. After meals wash the dishes, and arrange them properly, and spread out the towel to dry. All three meals should be suited to the time of the day. If you rise early all these things can be done on time without any difficulty.

Don't follow the example of the lazy woman who has no plans for her household duties. She goes to sleep at sunset and doesn't leave her bed till the sun is high in the sky. When she does get up, she finds that all the neighbors have eaten their breakfast and she is very much ashamed, so she rushes to the kitchen without washing her face or combing her hair, and gets terribly busy making the tea and cooking the food, but still she never has the meals on time. Then there is another kind of a woman who is constantly tasting the food, and stealing the best and putting it aside for herself even before the food has finished cooking. All the neighbors will hear of her disgraceful conduct and her own parents will be dishonored. She will be the talk of the town. How agitated and ashamed such a person must be!

CHAPTER V

SERVING FATHER AND MOTHER

Daughters, you should respect your parents. Each morning you should rise early and at once inquire after their welfare. If it is cold, build a fire; if it is hot, fan them; if they are hungry, give them food; if thirsty, give them a drink.

If they correct you, don't get excited and nervous, but give heed and listen closely. Every night and morning plan what you should do for their comfort. If you make a mistake correct it and don't do it again. When they speak don't consider it ordinary talk, but reverence it and comply with its teaching. Don't argue about what they say, but if you do not understand, it will be all right if you ask about it.

When they are old, be very solicitous of their welfare every morning and evening. Make and mend their shoes and stockings, make their clothing suitable for the four seasons, and honor them in a proper manner on the eight feast days.

When they reach a ripe old age and die, then you will be stricken with great grief and weep bitterly, for your distress will be very great. Their goodness and kindness you can never forget. Then prepare their burial clothing and place them in a coffin, dress in mourning, offer proper sacrifices, and prayers in the ancestral temple. Every year remember the day of their death and mourn for them.

Don't follow the example of unfilial daughters who do not honor their fathers and mothers. When their parents try to teach them they get angry. When they get married they demand a grand trousseau and wrangle about their clothing and adornment. When their parents die they do not mourn for them, only make a lot of trouble about getting a part of the money and other treasures which their parents have left. Such daughters are like dogs, pigs and wolves!

CHAPTER VI

SERVING THE HUSBAND'S PARENTS

The father and mother-in-law are the head of their home. When you enter their home you are called the "hsi fu." You should honor serve and cherish them as you would your own parents.

In showing proper respect to your father-in-law, don't ever look him full in the face; don't walk side by side; don't speak towards his face; when hé speaks, obey implicitly.

When your mother-in-law sits down you should rise; when she gives an order go and do it. Rise early in the morning and open the doors quietly; sprinkle and sweep the floors; wash the towels and handkerchiefs. Then place the tooth powder, soap and warm water ready for use and wait. When they have finished wish them good morning and retire to the kitchen and prepare the cups and saucers, spoons and chopsticks. Serve them with fragrant tea. Cook the food soft and the meat very tender for old people's teeth are poor and few. Always keep them well supplied with tea, water and soup. Every evening wait till they are ready to retire, then prepare everything comfortable for them and say good night. Faithfully serve them all the time, and your example will teach others to do likewise. Furthermore, you will be highly praised for your filial piety.

Don't be like some daughters-in-law who are so mean that no one can manage them. They shout at their elders, and grumble about all the hard things they have to endure. When the old people call they do not answer; when they are cold and hungry they do not care. Everybody calls this kind of a woman bad, and even heaven and earth will not endure her. Angry lightning will strike her for punishment, and it will be too late to repent.

CHAPTER VII

SERVING THE HUSBAND

When a daughter gets married, it has been ordained in a previous existence that this man should be her lord. The husband is like heaven and his righteousness not to be despised. He is strong and she is weak. In goodness and love they should be mutually helpful. In the home they should treat each other with great respect like guests. When he speaks she should listen closely. If he does wrong she should entreat him earnestly.

Don't be like some stupid women who stir up trouble and bring calamity upon themselves. When your husband leaves ask him where he is going, and if he does not return when it is growing dark, send some one to look for him; prepare a light and warm food and wait for his knock at the door. Don't be like some lazy women who retire before their husbands return.

If your husband becomes ill, do all in your power that he may recover. Ask for all kinds of good medicine. Pray to all the gods that he may live to an old age. Don't be like some stupid women who have no sympathy or sorrow in their hearts.

When your husband gets angry don't rail at him, but speak gently and retire. Don't be like some shrews who are constantly quarreling with their husbands. Make clothing for him of heavy silk and fine linen and press them neatly. Don't let him suffer from the cold or his health will be impaired. Be faithful in preparing his daily tea and food. Don't let him go thirsty and thus suffering, grow lean and lank. Be of the same mind and heart. Share each others joy and sorrow, wealth and poverty. While living, have the same kind of clothing and bedding, and when you die be buried in the same grave.

If you follow this teaching your peace and joy will be as harmonious as the notes of the guitar and the lute played together. The fame of such a virtuous woman will spread afar.

CHAPTER VIII

TRAINING BOYS AND GIRLS

Most homes have both sons and daughters and, when they are old enough, they need to be trained, and the chief responsibility of instructing them falls on the mother.

When a son is old enough to go to school, then invite a teacher to teach him ceremonial propriety, how to read poetry, how to write essays, how to respect the sages and their teaching, and how to pay and feast his teacher.

The daughters' place is in the home and they should seldom leave the court. They should be taught to come and go at your command. If they do not obey implicitly give them a good scolding. From morning till evening give them instruction, in order that they may be efficient in all forms of household duties, such as sweeping the floor, burning incense to the gods, making coarse and fine linen thread. When guests arrive they should be taught to observe the various forms of etiquette and how to serve them tea, then modestly retire.

Don't indulge them till they become proud and silly when they can't have what they want they will get angry and cry. Don't let them disrespect your authority or they will soon lose respect for you. Don't let them sing songs or they will become sensual. Don't let them run the streets or they will become bad.

Who can have any respect for this generation. They do not know how to train their children. The boys will not study, just

rely on what some one else says. They fight and drink, they sing and play. The authorities are not concerned about them, and they are not concerned about their home duties.

The girls don't know anything about good manners; their speech is anything but proper; they will not reverence their superiors; they cannot even make their clothing; they abuse their grandparents and show disrespect to their fathers and mothers. Parents who train their children in this manner are raising pigs and rats.

CHAPTER IX

HOUSEHOLD MANAGEMENT

Women who direct the household affairs should be economical and industrious. If they are industrious the home will prosper. If they are indolent the home will not prosper. If they are economical the home will become wealthy. If they are extravagant the home will come to poverty. Women must not be careless, putting off till tomorrow what should be done today. The success of a whole life is summed up in habitual diligence. The sum total of a year depends on what you plan in the spring. The sum total of the day depends on what you plan in the early morning. Sieze the broom and dustpan, sprinkle the floor, get rid of the dust and filth. Clean out every dark corner. Then your home will be cheerful and bright and shining. Never be dirty or filthy or you will disgrace your home.

In the spring when the men are plowing the fields and planting the grain never fail in doing your best. Steam the bread, make the soup, cook the food and serve them at the proper time, so as not to hinder their work. Save the bran and the crumbs to feed the fowls and the animals. Be sure to count them when you let them out and when they return, so none will go astray and disturb the neighbors.

If your husband has money and grain, conserve them carefully. If he has wine and other delicacies for the use of guests, don't use them secretly yourself. Great wealth comes through good fortune, but ordinary wealth comes through industry—by filling the granary with hemp, beans and wheat, by filling the jugs and jars with oil, salt, pepper and other condiments; by raising pigs, chickens, ducks and geese in pairs and flocks.

Such homes will never be embarrassed during the four seasons of the year, nor on the eight holidays, for they will have more than enough wine, soup and all other kinds of food and delicacies. The husband and wife in such a home will always have great joy and happiness.

CHAPTER X

ENTERTAINING GUESTS

Our homes usually have guests coming to visit the master of the house, so the teapots and the jugs must be all washed clean and the trays polished brightly ready for the guests when they arrive. Serve them with cakes and tea, then retire and wait for the master's further command. The wife should quietly talk over with the husband whether they should kill a chicken to eat with their other food. She should flavor the food well and arrange the vegetables nicely on the plates. She should serve fragrant wine and tea from clean polished teapots and cups. Such a home will have a fine reputation in the community.

If the guest is with you towards evening ask him to stay all night. Light the candles and the lamps. Prepare a chair, mat, bed, curtain, pillow and clothes' closet. Spread out the mattress and prepare the bedding. Be thoughtful in every thing, then your husband will be delighted with your housekeeping ability, and your guest will praise you for your intelligence.

Don't be like some women who cannot manage a home. When guests come there is nothing for them to drink, for all is confusion and disorder. If their husbands invite guests they get angry. There are not enough chopsticks and spoons to be found. There is not enough salt or vinegar on hand. They whip the children because they quarrel over the food and drink. The husband is mortified and confused. The guest is ashamed and afraid.

When a guest comes to the door and the husband is not at home, send one of the children to ask where he is from, and if he still wants to enter ask his name. If he is not a proper person just pay no attention. If he has legitimate business allow him to enter, serve him tea and be not lacking in courtesy. Remember his name and the purpose of his call and when the husband returns inform him. Teach all your descendants to entertain guests in this manner.

CHAPTER XI

BE CONGENIAL AND HARMONIOUS

All women should know how to manage a home. Harmony is of first importance and obedience is also necessary. If your husband's parents correct or scold you, it is best not to say anything. Treat your nephews and nieces as your own children. Don't gossip. Don't speak of people's faults. Don't spread home troubles abroad.

Always be courteous and kind to all the neighbors. Call upon them and kindly ask them about their welfare. Invite them to drink tea with you and have a pleasant time with them. Talk about proper things with them and go to suitable places together. If you follow this teaching, gossip and slander will not enter your home.

Don't be like some stupid women who never consider the consequences of their words. Their slander and vile talk often involve honorable and virtuous persons. Teach all women to consider well their words before they speak.

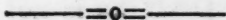
CHAPTER XII

REMAIN A WIDOW

The eminently good women of ages past have been recorded in history. So down to the present it is not difficult to follow their worthy examples. Of first importance is to remain unmarried when your husband dies. The second is to keep pure and virtuous. Don't go on the street and when there are guests keep very quiet. Don't tell secrets nor listen to obscene talk. When it is dark always carry a light with you. It is not proper for a woman to go any place in the dark. If you once make a mistake your reputation may be ruined forever.

How fortunate when a man and wife live together righteously from youth to old age. But if unfortunately the husband should die in the prime of life, his wife should observe the three years of mourning and firmly determine to remain a widow. She should maintain the home and hold his property; care for his grave, faithfully teach his children, and preserve the honor of the home.

This Lun Yü gives the customs, ceremonies, and rules of the home. Future generations should observe these regulations in order that their women may be virtuous and intelligent. The young people should not be stupid and dull, but remember them all. If you observe this teaching your felicity will be unending. Tang Dynasty, Hsi An Fu, A.D. 785.



Our Book Table

THE LITTLE BIBLE, EDITED BY ROBERT F. FITCH AND ERNEST Y. L. YANG.
Published by The Kaiming Book Co., Ltd., Shanghai. Cloth Binding \$2.00;
paper binding \$1.20. 803 pp. Chronological tables and colored maps. Preface
by R. F. Fitch.

The appearance of this bi-lingual edition of the Oxford University's "Little Bible" will be hailed with joy by many lovers of the Bible. To those who are acquainted with the original English work it is unnecessary to explain that this is a reverent selection from and an arrangement of the Authorized version of the scriptures. The editors have paralleled the text with the union version Mandarin, making such adaptations as are necessary for smooth reading where verses are omitted. For the most part the original has been faithfully followed except in the use of punctuation marks where the introduction of the modern symbols permits a greater variety. Occasionally a connective has been added or an extra character dropped out, or a phrase elaborated in order to resemble more closely the English. For example, Job. 3:2 in the Chinese version is rendered by the single character 說; whereas the English reads redundantly, "And Job answered and said." The editors have translated this instead of accepting the Union Version text, which was the only thing

to do in keeping with the poetical linear form. And this form adds greatly to the beauty and readability of the whole section entitled, "Hebrew Song and Story." A few passages in "The Prophets of Israel" have also been rendered thus.

One rather regrets that Genesis occupies as much of the book as do the Prophets, and that section II entitled "The Nation of Israel" is as long as the Prophets and "Hebrew Song and Story" combined, especially in view of the evident intention of the editors to present the highest concepts of religious philosophy. This, apparently, they find set forth in the Life, Ministry and Teachings of Jesus, and the two sections embodying the selections from the Gospels are as long as section II. In fact the New Testament sections comprise almost half of the entire volume.

No clear statement of the editors' purpose is made in the Preface which reads as though a page or a paragraph might have been accidentally omitted. It is understood that there was a felt need of presenting Christian truth and the essential parts of the Bible in a form that would be attractive to non-Christian students of the more modern sort. The preface, therefore, begins with a reference to Bertrand Russell and discusses the relation of science and philosophy to religion. So also the arrangement of pages and type, with the Chinese reading from left to right, appeals in the same manner as would the English paragraphing with the verse references at the end of each division. Apparently the original thought of disguising the book was abandoned in using the English title "The Little Bible"; and even more completely surrendered by calling the volume in Chinese 新舊約輯要.

The press work is excellent. A fine quality of paper prevents the Chinese characters from showing through against the English on the reverse side of the page, and, at the same time, has enabled the printers to compress over 800 pages into seven-eighths of an inch. There is a remarkable, delightful freedom from typographical mistakes. Unfortunately the binders have not done nearly so well, but we understand that cut rates are being allowed on the paper covered edition. The book at these remarkably low prices should be very popular with student Bible classes that care to use sections of the Old Testaments, for the Bible Societies as yet have published only the New Testament and Psalms in a bi-lingual text. Dr. Fitch, Mr. Yang and the Kaiming Press are to be congratulated and thanked for their work.

MEDICAL EDUCATION OF CHINESE WOMEN. S. M. Tao. Reprint from Chinese Medical Journal, 1933.

"Medicine is the only profession in this country," says Dr. Tao, "in which women have thoroughly established themselves." One wonders how far this is due to the fact that from quite early times (the earliest record is found in the Han Annals), as stated in this pamphlet, women are found practising medicine among their relatives and friends. The few who did this apparently learned the art from their fathers or brothers in families in which certain remedies and recipes had long been handed down. At present there are twenty-eight medical schools in China in twenty-six of which women study, two being exclusively for them. Of the total registration of 3,655 medical students women make up 16.9 percent. A woman's medical school was established in Soochow in 1891 by the M. E. Church, South and in 1899 the Kwantung Medical College of Women was opened. While it is true that in modern times Chinese women are more willing than formerly to be treated in hospitals in charge of men doctors, yet there is a growing place for women physicians in China. In the medical schools they are on the same basis as men. Seven of these medical schools are in Shanghai. Of the total number the Government operates five, provincial governments eight, missions seven and eight are private enterprises.

THE ORIGIN AND DEVELOPMENT OF THE STATE CULT OF CONFUCIUS.—*John K. Shryock. Published for the American Historical Association by the Century Co.*

Dr Shryock was for about ten years a missionary in China and got a good start on the Chinese language and literature. Since retiring he has been teaching Chinese subjects in the University of Pennsylvania and has continued his studies fruitfully.

How many of us really knew that Confucius was worshipped by the Emperors of China with full and elaborate ritual? Yet such was the case in varying ways from the time of Han Wu Ti (141 to 87 B.C.) down to the establishment of the Republic. The cult grew. Through the Chou Dynasty Confucianism was one of a number of philosophical systems and was bitterly opposed by many teachers. During the Ch'in Dynasty the forces of opposition got the upper hand and the burning of the books and the persecution of the Confucians was the outcome. From the rise of the house of Han on, Confucianism came to be the state religion though there is no evidence of definite worship of the sage by the emperors till the time of Han Wu Ti. Schools of Confucian learning were established in the capitol and state examinations were instituted and the cult gradually developed. There were times, especially during the periods of disorder between the Han and Tang dynasties and between the Tang and Sung, when there were anti-Confucian reactions. (By the way will those people who think China ought to be divided kindly study the periods of division) On the whole, however, the development was fairly steady. The ceremonial reached its greatest elaboration during the Mongol period and a detailed description of the rite taken from contemporary documents is given in the book.

This is a history, not a discussion of Confucian doctrine though necessarily there is considerable reference to that subject. Its chief value is in giving us a view of the history of China from an angle not previously taken in so detailed a manner by any western scholar. The book is carefully documented throughout, no important statement being made which is not supported by good Chinese authority. This documentation together with the Chinese characters used for translated phrases is given in the very full notes which follow each chapter. All those who are interested in the development of Chinese civilization will find here much material of great value.

D.T.H.

THE CONFUCIAN CIVILIZATION, Z. K. Zia, *Christian Literature Society, Shanghai, 1933. 108 pages, with bibliography.*

This book is written by a Christian. His chief argument throughout the book is that the Confucian teaching is not opposed to Christianity; it should be used as a foundation for Christian teaching. We are told that Confucianism is not a religion. It does not go far enough. It does not have the hold on the spiritual that could make it a living religious faith, though our author says "the Confucian civilization is essentially idealistic."

Confucius had a fine ideal as is shown in his term "Jen," a sort of universal love, noble, unselfish and virtuous. Confucius simply stopped with "Jen." In the words of Mr. Zia, he "declined to talk about death and the future. He evidently did not want to dwell upon discussions concerning God. He certainly felt his ignorance He never denied the existence of God. He rather took it for granted. But we must not take him for a theologian or a religious giant. He was a disappointed statesman (not in a bad sense, of course), an ardent teacher, and a wise man—or perhaps the wise man—of the Celestial Empire. While his theory of the state and his political principles based on morality and ethics are at their best, his theological and religious views are not available. The great mistake of the followers of Confucius seems to be here. They took him for a religious giant and a great authority on theology and religion."

Mr. Zia thinks Christians in China would gain much by basing their religious teaching on the fine moral strength of the Confucian foundation, given so long ago to Chinese character, and understood by the Chinese for long years. To ignore or deny Confucian thought is as though the sectarian discounted all moral teaching because it was not of his particular variety. There must be a foundation of truth somewhere under all morality. Confucius stated his idea of this, but he did not build the structure of religion.

This small book is valuable, indeed, and the present revised edition is timely. It should be read by all who are interested in China's religious growth. Only by knowing the moral foundations of a people can skilful aid be given toward leading them into religious faith. G.B.S.

A SON OF CHINA. *Sheng-Cheng*. Preface by Paul Valery, George Allen and Unwin, Ltd. 286 pages. 10/-6.

This reviewer found "A Son of China" somewhat unconvincing as the autobiographical record which it purports to be. Yet in the enthusiastic Preface by Paul Valery of the French Academy we are given a summary statement of Sheng's career—as a student in a Nanking missionary school and later in Aurora University, Shanghai, as a railwayman on the Peking-Hankow Railroad, as President of the Railwaymen's Brotherhood and delegate to the Pan-Chinese Union, and finally as student, worker, and assistant lecturer in a university in France. Moreover, a Chinese friend tells me that Sheng Cheng is really Sheng Cheng and that he is personally acquainted with him. Confession and apologies for one's scepticism would seem to be in order!

The book was written by its thirty year old author in France, and in the French language. The English version is translated from the French. A prolonged residence abroad, the European environment in which the author writes, the foreign audience he is addressing and the obvious desire to make his country intelligible to that audience, and finally the twice foreign medium of French and English through which the story is told, these facts probably account for the impression which the book produced. Pearl Buck, for example, seems more completely en rapport with her subjects than does "A Son of China" in his attempts to interpret his own people.

The most original device adopted by the author lies in the choice of his mother as the chief character in his story. The early chapters telling of his forebears, of his parents' youth and marriage, and of his own birth and that of his brothers and sisters are mainly composed of narratives represented as falling from his mother's lips. When the author introduces a group of "stories of Old China," he recalls his mother telling them to him and the other children gathered around her knee. One cannot help feeling, however, that this use of his mother as the medium through which the story must be told has been pressed a bit too far when she is represented as saying on the death of his father, "Schiller says: 'Man wills, things must'." Surely the later reflections of the son, as a student in France, have here been blended with memories of his mother's words uttered to her children back in China!

However, the book is well worth reading. It deals with elemental things—birth, marriage, death, family, native place, the folklore and festivals of the people, childhood amusements, a brief romance with an invalid poetess, the meaning of life and death. It writes of these things, with something of a poet's touch and most of the time in the poignant key of pathos. Throughout the story flash glimpses of new currents of life heralding "the advance of modernism" and the breaking of political and social revolution upon the immemorial civilization of China. E.E.B.

Thirty Famous Chinese Stories (中國三十軼事) Wong I-Ting. Commercial Press. Mex. 70 cents.

Mr. Wong has translated these stories for the use of middle school students of English, and the book will certainly have its uses for this purpose, although occasionally the translation is too direct, and follows the Chinese idiom too closely; e.g. "He held peace," "There was a great joy upon seeing each other." But sometimes this close translation achieves a real literary effect, as in the story of Mu-Lan, where the short nervous sentences of the original are given with real vigour in the English. Apart from its original purpose this book could be a great value to students of Chinese. It would introduce them to many famous heroes whose stories they should know, and, re-translated by the student into Chinese, it would ensure a good Chinese form and idiom to his sentences.

E.W.A.

BOYS AND GIRLS OF CHINA AND JAPAN, by Those Who Know Them. The Highway Press, 6 Salisbury Square, London E.C.4, Pp.48. Price 1/-.

Six stories of Chinese and Japanese children who are either Christian children, or in process of becoming so. On the whole they are written with respect for the backgrounds of these children. These few words from the Introduction give the spirit of the stories: "One thing you will find. All the children whose stories are told in this book are wanting to learn and to be up to date. But most of them do not as yet know the Lord Jesus." Each page is charmingly illustrated, although after the manner of the artist who knows the East from books and pictures.

EVERYDAY TALES OF CHINA. Church Missionary Society, Salisbury Square, London E.C.4. 60 pages. Price 1/-.

Nine incidents of real persons or happenings in China, written by six workers of the Church Missionary Society in China. Eight colored illustrations, reproduced from actual photographs, add much to the books. Seven are of actual persons and places in China, of which the face of the blind boy in the Foochow Blind School, and the bamboo wood, are outstanding in interest. The eighth is a reproduction of that attractive poster, "The Evening Prayer," published by the Home Department of the National Christian Council two years ago.

SUN YAT-SEN: His Political And Social Ideals. Leonard S. Hsu. University of Southern California Press, Los Angeles. Pgs. 505. 9133. \$3 G.

Dr. Hsu, of Yenching University, supplies in this one volume a translation of all the important writings of Dr. Sun, with the exception of the book entitled "International Development of China" which has been issued in another English translation. The first part contains a brief survey of the life of Dr. Sun by the author which is followed by a translation of Dr. Sun's own autobiography. Then follow translations of Dr. Sun's Five-Power Constitution, Constitutional Manifestoes, and the San Mǎn Chu I. The translator has annotated these writings for the foreign reader who may not be familiar with certain names or events. The book is intended to be a source book for the study of the life and teachings of Dr. Sun. G.P.

THE PRACTICAL WISDOM OF GOETHE. Emil Ludwig. George Allen and Unwin, London 1933. pgs 253. 6/-.

This is an anthology chosen by the famous German biographer from Goethe's prose and poetry and translated into English by F. Melian Stawell and Nora Pertscher-Wydenbruck. The material is collected under two heads, Personality

and The World and includes such subjects as Character, Joy and Destiny, Faith, Youth and Age, Life and Death, The Art of Life, Friend and Foe, Living and Learning, Politics and Power and War and Revolution. The book is beautifully printed and attractively bound. G.P.

OUT OF THE STORM IN CHINA William B. Lippard. The Judson Press. Philadelphia, 1932. pgs 195. \$1.50G.

This book was prepared by the editor of the Northern Baptist missionary magazine, *Missions*, for use in missionary education. It describes recent developments in the Baptist work in China, but these developments have significance beyond the bounds of this mission. A great many of the constructive suggestions of the Laymen's Report as to adjustments to meet the new situation have been in operation in this mission. "The book assumes that this Baptist development in China is not an exclusively sectarian enterprise, but rather an integral and cooperative part of the entire Christian movement." G.P.

PSYCHOLOGY AND MORALS J. A. Hadfield, translated into Chinese by Yung Mao Ch'un. Christian Literature Society, Shanghai. 35 cts.

Those who know this volume in English will welcome its translation into Chinese which has been done by a member of the Cheloo University faculty. Dr. Hadfield is a British physician and psychologist. He has collaborated with Dr. B. H. Streeter in the production of that remarkable study-The Spirit. It is needless to say that the approach is from the Christian standpoint. It will be valuable for college classes. G.P.

MODERN TENDENCIES IN WORLD RELIGIONS. C. S. Braden. The MacMillan Co., New York. 1933. pages 342. G.\$2.50.

This study is the product of several Seminars in Northwestern University devoted to investigation of twentieth century trends in world religions. The author acknowledges the assistance of several missionaries who are well known in China, Miss Louise Hobart, Dr. James Yard, and Miss Mary Kessler. It does not represent first hand experience with these religions, but the author has submitted his work for the criticism of representatives of the different religions. Christianity is not discussed since there are many books which cover the subject for that religion. However, what is hapening to religion in Russia has a chapter by itself. Hinduism, Judaism and Mohammedanism are dealt with. Buddhism comes into the picture in chapters on modern tendencies in China and Japan. The *Chinese Recorder* constitutes an important source for the material in this chapter, the author in quoting from one article speaks of the author, Dr. Y. Y. Tsu, as a Neo-Confucian like Dr. Lim Boom Keng of Amoy. In his preface he speaks of a Hindu Moslem! But withal he has gathered a good deal of valuable material together. G.P.

MOTZE, CHINA'S ANCIENT PHILOSOPHER OF UNIVERSAL LOVE. W. H. Long. AH SIN AND HIS BRETHREN IN AMERICAN LITERATURE. W. P. Fenn.

These two interesting monographs are published by the Peking Union Language School. No price is given. Motze's affinity with Christianity is revealed in the first study. Reading this monograph has turned your reviewer's attention to a Chinese study of Christianity and Mohism by Mr. Chang Chung Ru, entitled 墨學與景教. Missionaries should know Motze. Prof. Fenn of Nanking University modestly disclaims any importance for his study of the Chinese in American literature, but it is really a valuable contribution to an

understanding of Sino-American relationships as well as a very interesting literary essay. Particular attention is given to the writings of Bret Harte whose "ways that are dark and tricks that are vain" misrepresent his attitude toward the Chinese as understood by those who only know this phrase. It is salutary for those who talk about the anti-foreignism of the Chinese to read the quotations given by Dr. Fenn revealing American attitudes toward the Chinese in the last half of the 19th century. Bret Harte was "their (the Chinese') staunchest defender against their white enemies." G.P.

MAHATMA GANDHI,—HIS LIFE, WORK AND INFLUENCE. *Bishop Jashwant Rao Chitambar. Published by the John C. Winston Company of Philadelphia. pp. 266. Price \$2.00 U.S. currency.*

This book which comes to us with a Foreword by John R. Mott and the hearty recommendation of Stanley Jones gives a readable account of the life of Gandhi and the Nationalist Movement in India up to August, 1933. It is dedicated to "Mother India, whose son I am proud to be," yet the author speaks frankly as a man of religion rather than as a politician. In keeping with this viewpoint, he believes that Gandhi has failed politically, "but the national awakening resulting in a national consciousness or sense of nationhood on the part of the people of India is never going to pass away" (p. 219). In other words Gandhi's achievement is primarily spiritual and cultural rather than political. The people of India have regained their self-respect and will never again be content to be put in a position of inferiority by members of the White Race. "Soul Force" is ultimately more powerful than materialistic culture and machine-made "military force." The people of India have shown ability to use this superior force in ways which leave the British Raj in India baffled if not defeated. "The principle in brief is this: First be sure that your cause is right or on the side of truth, and then conquer by means of suffering and redeeming love" (p. 220).

Our writer is not only a patriotic son of Mother India, but a Bishop of the Christian Church. His Christian viewpoint appears in his attitude toward Gandhi and his estimate of his work and influence. The Chapter on "Gandhi's Religion" sets in perspective a strange combination of Hinduism and Christian elements which make him in the words of C. F. Andrews "entirely Hindu" and yet "supremely Christian." His creed given on page 151 sounds almost entirely foreign to Christian ears, yet his humble dependence upon God and his exemplification of the Cross in his own life shame most Christians. Photographic reproductions of a letter and a post card from Gandhi to the author's wife obviously in reply to "evangelistic efforts" on the part of the latter add to the interest in this chapter, even though they give little encouragement for the early realization of the hope and prayer of the author that Gandhi may in the near future become completely Christian. (p. 153)

The book is sketchy at times, and somewhat confusing in its arrangement, since it is neither strictly chronological nor topical. It is apparently made up of a number of independent lectures given to audiences in America, which accounts for some overlapping at times and large gaps in the account which a real biography might be expected to fill in. Yet it gives an interpretation of one of the world's greatest living men of special interest to us in China for two reasons: First, because it is an Oriental Christian interpretation of a great oriental religious leader. Second, because in a day when China is struggling for a national rebirth and desirous of rebuilding the shaken foundations of national self-respect and equality in the family of nations, and when increasing numbers of leaders are turning to the "military materialistic force" way of the West and of Japan, this other great oriental people shows evidence of a large measure of success through "soul force" and dependence upon the great spiritual powers of the world. S.H.L.

DIRECTORY OF FOREIGN MISSIONS, Missionary Boards, Societies, Colleges, Co-operative Councils, and other agencies of the Protestant Churches of the World. Edited by Esther Boorman Strong and A. L. Warnshuis. *International Missionary Council, New York.* Pp. xii. 278 large 8. U.S.\$2.00 in paper board covers, \$2.50 in cloth. On sale in China at \$9.00 and \$11.25 by Kwang Hsueh Publishing House, 140 Peking Road.

This Directory has been prepared in response to the request of the International Missionary Council at its Herrnhut meeting. It is based on the directory incorporated in the World Missionary Atlas of 1925, brought up to date January 1, 1933, with supplementary material. The information regarding organizations in the "sending countries" is given in the following order: Australia, New Zealand, British Isles, Canada and the United States, Continental Europe (countries alphabetically), Near East and North Africa, South Africa, Asia (Japan, Korea, China, India and Ceylon etc.), Oceania, Latin America, Work among Jews, International organizations (including National Christian and Missionary Councils), Statistics. Apparently the arrangement for Asia and the Near East proceeds from East to West rather than alphabetically, in order to assure a review of one's geographical knowledge. We found ourselves too weak on Africa to follow the arrangement without a map, or the table of contents. (The index does not help here) This suggests the desirability of the addition of outline maps if this arrangement is to be persisted in.

The information about each organization includes: Official, legal name, date of organization, chief officers, office address, object, average annual income for 1929-31 inclusive, official periodical, fields of work, and a brief historical or descriptive note. Under each of the "mission lands" is given not only the organizations with headquarters there, but also a list, differentiated by nationality of origin, of the "sending" organizations maintaining missionaries there.

The Statistics include world statistics of religious bodies, the aggregate expenditures for 1929-1931 of the missionary societies cooperating in the International Missionary Council and such other general statistics regarding churches and missions and churches as were available for Japan, Korea, China, India, Netherlands Indies, South Africa, West Africa, and certain totals for missionary societies of Norway and Switzerland. These are of varying scope and value, owing to difficulties which so far as China is concerned, were dealt with in an article in the *Chinese Recorder* for December 1932, the tables from which are reprinted in this Directory, together with certain figures regarding the missionary body from the 1931 *China Christian Year Book*.

Those who require to deal with the subjects treated will find this volume indispensable for reference. C.L.B.

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Correspondence

Symbol for "Codex Sinaiticus"

To the Editor,

Chinese Recorder

DEAR SIR:—In connection with a new edition of Reichelt's Introduction to the New Testament I should like to propose to those interested in theological education, that we here in China introduce as the symbol for the old Bible manuscript "Codex Sinaiticus" (Codex Alpha) the letter S. As is well known the discoverer of this codex, Tischendorf, with

justifiable enthusiasm looked round for a symbol which could signify that this codex was of foremost importance and so he took the Hebrew letter aleph as A already had been assigned to Codex Alexandrinus. But as the Hebrew letter "aleph" is not found in most typographical outfits it is rather inconvenient and has to be specially made if to be used in books. It may be noted that also with regard to the other majuscule codices confusion and inconvenience have arisen as their number now far

exceed the number of letters in the Roman alphabet. An expedient has been to use the Greek letters but they are now also insufficient. It is therefore no wonder that people have been looking around for new symbols. Thus Gregory numbered the majuscule codices beginning with 1 but putting a O first to signify it as a majuscule codex (manuscript). With him "Sinaiticus" is thus O1. Von Soden uses the Greek letter δ with a following number to indicate the majuscule codices. With him Sinaiticus is δ2 and Vaticanus (B) is δ1. Although such systems have a superior intrinsic worth to the old one, the acquaintance with these Bible manuscripts in China is I am afraid so limited that such new systems would

not be understood or adopted, so I believe that at present, at least, we had better stick to the old terms only with the change that we use S for Sinaiticus. This change was proposed as far as I know by Lietzman and has been adopted by several continental scholars, so I think that we may safely do so here.

The only objection I can see is that S formerly has been used for another Bible manuscript which is found in Rome, but as this is a very insignificant one and only contains the gospels I think that it will not cause serious difficulties. If necessary we can use SE to signify this codex.

STEN BUGGE.

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The Present Situation

INDIGENOUS DEVELOPEMENT IN SHANSI

In this day of banditry and communism it is no mean boast that the progress of the Gospel in Shansi is at present not being appreciably hindered by either. But there are other problems not less baffling confronting the servants of Christ at work within the thirty-eight counties which comprise the China Inland Mission field in the section of the province south of Taiyuan. Most of these counties contain established churches, though in the case of four, the missionary has only recently occupied in the name of Christ and is engaged in pioneer evangelism. The county cities mainly lie in the valley of the River Fen; to the east and west the mountainous regions are sparsely populated, but to the extreme east there is another populous plain with Luan as its centre.

The early history of the church is closely associated with the labours of the great-hearted Pastor Hsi and his opium refuge work, while at a later date the refining fire of the Boxer troubles left a blessing and, too often in connection with the indemnity, a curse. Today, this mission has two hospitals—at Luan and Pingyan—one middle school and a Bible institute—both at Hungtung. But, as always, the main concern of the China Inland Mission is direct and aggressive evangelism (a term surely wrongly applied to the work, good in itself, of social service), the proclaiming of the great Evangel, the redemptive and dynamic power of the Cross of Christ.

A new comer, entering the province for the first time, say in the early spring, and rattling his way down south by motor bus from the railway at Yütsi is impressed with the bareness and barrenness of the country: there is little to relieve the brown and dusty monotony of the plain or the terraced mountain slopes; the River Fen itself, trickling along beside the motor road, is almost as dry and lifeless as the rest of the scene. Then almost suddenly there is a change: Hungtung is clad in the verdure of spring, trees abound, the wheat fields are well advanced and the murmur of water is heard on every hand. What is the secret of this remarkable transformation? Away to the east at the foot of the Hwoshan, a fine pagoda marks the spot where from the mountain side a number of springs gush out and within a few yards the waters converge into a rushing torrent; a little further on the stream divides, one part flowing to Hungtung and the other to Chaocheng; further still the stream

splits up into numberless rivulets bringing life and beauty to the dry and thirsty land. Herein is a parable of the church in this district today: very much dryness but here and there the springing forth of life-giving streams: much to justify the pessimist but also much to encourage the one whose faith is always envisaging "a new thing."

Since 1927 the first commission of this mission to establish self-governing and self-supporting churches—an objective not always in the foreground in the past—has been the basis of all policy. So new was the idea to many church leaders at first that they did not accept the principle without much opposition. Then, having grudgingly accepted the inevitable, they proceeded to dispense with the workers formerly employed by them but conveniently supported with foreign funds. For a period of several years the churches appeared to throw up the sponge and a number of promising evangelists left the district to serve with other missions where they could continue to earn comfortable salaries from foreign sources. Further, as the foreigners withdrew from direct leadership in church organisation—in some cases joining the church as ordinary members—efficiency inevitably lessened and often completely lapsed. Without evangelists, without leadership, without discipline the church was in a pitiable state. As a "yang chiao" (foreign church) it was a failure. Foreign money in the upbuilding of the church had proved but wood, hay and stubble—very perishable material. But under such circumstances could any other method succeed? Was not our objective but the dream of the idealist and the determined policy a suicidal one? It appeared so at one time.

Then there came to the churches a new message—a message of life: if there is an absence of life there can of course be no fruit; and if there is no life—genuine spiritual life, what can foreign money do but produce a more or less beautiful artificial flower? Yes, life was the lack and given life, flower and fruit are inevitable. This is our emphasis now—life, the changed life, the abundant life which Christ came to bring. Much dead wood has had to be cut out of the tree but the new living shoots are beginning to sprout. What is the result? There is a new spirit abroad. The churches are awaking—slowly as yet—to their responsibilities. They are looking for men to employ, adjusting their finances and over-hauling their organisation—now without foreign oversight, though not without foreign sympathy and advice gladly given when asked for.

Today, of thirty-four churches ten are wholly self-supporting while others are yearly progressing toward this end. On the other hand employed workers are comparatively few: the churches of the whole field are only employing twenty-four workers, men and women; of these fourteen are entirely supported from church funds and others only partly from foreign sources. It should be added that there are a number of voluntary workers giving the whole or part of their time in the service of the church. In the case of one church, wholly served by voluntary workers, the mission has confidently handed over to it the property in recognition of its spirituality and efficiency.

Meanwhile, we are seeing the workings of the Holy Spirit, the bubbling up of the springs unto eternal life and the living waters flowing out from consecrated Chinese lives. The following are instances recently brought to our notice. A temple in the hills has for several summers been the scene of blessing at the summer conference. This year one of the Taoist priests learned there the secret of life in Christ and is now giving his days to Bible study and prayer. A Christian girl was the sole witness in a government school: a teacher was interested and attended meetings at the church: as in the house of Cornelius, while she listened the Holy Ghost fell upon her and a miracle of transformation was effected; soon out of a wondering heart she was telling of what Christ had come to mean to her. The principal of the school, said to be communist in tendency, then attended the meetings and within several weeks wrote a letter full of praise to God for His wonderful salvation. Meanwhile, a former fellow student of the junior teacher in quite a different district,

also from a heathen home, entered into life which is life indeed and is progressing apace in her knowledge of God. These are all deeply burdened for their former school fellows and friends as well as the scholars under their charge. Who knoweth whereunto this may spread?

The present writer has been appointed to engage in special work among students and young people. The fact was that there were very few young people in the churches and little was being done to attract them; when we arrived in 1931 only two churches in the whole field had a Sunday School! "A great door and effectual is opened unto me and there are many adversaries." We hope to organise Sunday Schools, hold evangelistic campaigns for the children in the churches and use any method which promises good results to reach the youth of the government schools. Already, Daily Vacation Bible Schools in the summer vacation have proved a valuable innovation and it is our earnest desire to see a growth of both this and other means of contact with this class, usually so difficult of approach. How much the church of the future depends on young life added to the church of today it is impossible to overestimate.

There are occasions still when one looks out over the church of the present in this field and exclaims, "Can these bones live?" ("lo, they were very dry"). God bids us "Prophecy"—preach, proclaim the message of life, a new birth and a living organism, not merely an efficient organisation, will result. "Ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves and shall put My Spirit in you and YE SHALL LIVE" L. T. Lyall.

RURAL INSTITUTE

A Christian Rural Institute for Chekiang Province was held in Hangchow from Dec. 5 to 14. The churches participating were the Chung Hwa Sheng Kung Hui, The Church of Christ in China, The Sheng Dao Kung Hui (Methodist) and the Chekiang Shanghai Baptist Convention. The place of meeting was the residence, school, hospital, and church property of Rev. Ren Ts'-ts'ing, the late China Inland Mission pastor. Through the courtesy of the daughters of Pastor Ren the conference was well housed and cared for. The program was divided into two sections by the intervening Sunday. For the first four days the subject was religious education, Dr. C. S. Miao of the China Christian Educational Association, Mr. Chang Sieh-yen of the Church of Christ in China, and Miss Margaret Woods of the Church Missionary Society in Hangchow were the leaders. During this period the evening service of Bible study and worship was conducted by Mr. Alfred T. Y. Chow, General Secretary of the China Christian Endeavor Union.

During the last four days special emphasis was given to the literacy movement by Mr. Suin En-san of the National Christian Council, to problems of the rural church by Rev. Chu Kyin-ih of Shunhwachen, Ku., and to special problems of the farmer by Mr. Chow Ming-yi of the Extension Department of the University of Nanking College of Agriculture and Forestry. Mr. Chow urged farmers and rural workers to make greater use of the facilities offered by the University since a large number of specialists have been developed in connection with its work. During this period the evening service of Bible Study and worship was conducted by Rev. P. C. Djuh of Shaohing.

There were sixty-one delegates from the four churches that organized the conference and in addition ten delegates from the China Inland Mission churches.

At the closing meeting of the conference a union communion service was held. Dr. T. C. Bau, General Secretary of the Chekiang Shanghai Baptist Convention presided. Rev. Mao Ts'in-nyien of the Chung Hwa Sheng Kung Hui made the address. Rev. Liu T'ien-tuh of the China Inland Mission conducted the service. Acting as deacons were a pastor each from the Chung Hwa Sheng Kung Hui, the Church of Christ in China, the Sheng Dao Kung Hui, and the

Chekiang Shanghai Baptist Convention. It was an hour long to be remembered. Twenty years ago we talked much in this province about organic church union. In Hangchow that topic was not discussed, but there was a unity of spirit and purpose that went very deep. The leaders in the Chekiang church are finding that in united efforts to solve common problems rather than in formal agreements is the way of advance. A. F. Ufford.

Work and Workers

"Education for Life":—One school in Paotingfu is taking this oft-reiterated slogan seriously. The principal has recently travelled and studied in different parts of China with a view to understanding its implications and discovering the methods essential thereto. He is now living in the country near Paotingfu so as to study rural problems first-hand. The goal he has set for his school is to train students so that their education will not only bring a better living for themselves but will fit them to change the rural life of China and help create a more abundant life for the millions in the villages. The school already has a chemistry club which manufactures soap, tooth powder, toilet articles and purified cotton seed oil. It is realized that good and cheap cooking oil will be of great value to the Chinese farmer. The school is also developing a wool industry in which wool is cleaned, carded and dyed. *The Chimes*, Nov. 1933.

Situation in Foochow:—Under date of December 30, 1933 we received the following private information as to the situation in Foochow. From December 22 to 25 Nanking aeroplanes bombed Foochow city. On the first two days only three or four bombs were dropped; on the last two days 20 to 26 were dropped on each day respectively. Only one of these apparently hit the headquarters of the troops the bombers were after and then with little effect. Though people in general were greatly frightened comparatively little damage was done. About twenty people were killed and a few houses destroyed. One bomb exploded within fifty yards of the Congregational church. No damage was done beyond smashing the windows and damaging slightly a wall. Most foreigners moved into Nantai, neutral

territory. The missionaries went to their work in the daytime and Fukien Christian University continued as usual. The tense situation forced all the schools in Foochow city to close though those on Nantai kept going. Since December 25 there has been no bombing of the city.

A Curious Movement:—"There is an interesting movement on foot in some Chinese military circles for putting considerable bodies of the men under regular Christian instruction. I happen to know that groups of men are now being marched to the mission churches in at least three cities (Nanchang, Changsha, Yochow). At Changsha there are three or four places in the city where regularly bodies of men are gathered every Sunday for Christian preaching. We have one or two companies marched to Trinity Church for an early afternoon hour.

"There are many military officers now who are Christians. For instance Col. Wang, a Yochow Christian of another mission, acquired considerable distinction in defence against the recent "red" thrust at Liling.

"This is now the third attempt in eight years and the most determined one to bring military forces in this Province (Hunan) and elsewhere under systematic Christian influence and preaching.—W. T. *District of Hankow Newsletter*, Dec. 1933.

A Co-op's Effort to Simplify the Funeral Ceremony:—"On May 16, the inhabitants of Hou Li Chuang village in Hopei were treated to a sight which caused not a little stir among the crowd that saw it.

"At sunrise of that morning, a procession carrying a coffin containing the remains of Wang Kwang-hsin's old mother, borne by pall

bearers all clean and serious looking but without their usual ragged uniform, was seen slowly wending its way through the street. Many missed the sight, because there was not the usual noise of drums and gongs in the procession. After a short interval, these same people returned and went straight to their respective homes.

"This was the simplified funeral, which the members of the co-operative society at Hou Li Chuang village had pledged themselves to carry out. When another funeral takes place, it will be the duty of Mr. Wang Kuang-hsin to call together the other members and lead them in the ceremony-Co-operation News, 96th Issue." Quoted in *Famine Commission Bulletin*, Oct. 1933.

Going to the Temple:—"In China a woman comes into the temple with candle, incense and yellow paper money for the god. The attendant lights her candle, incense and paper and then beats the gong, which summons the god and is, therefore, the sign that she should kneel down on the mat before the altar where the idol sits. He then hands her a box full of small bamboo sticks. She takes one which is numbered. The attendant lets fall two pieces of wood to ask the god whether the number is hers or not, and if they both lie on their backs it is *uang kwa*. If they both lie on their faces, it is *yin kwa*. If one *yin* and one is *yang*, then it is *sen kwa*. The process is repeated until she gets *sen kwa*, which means that her request has been granted. So the attendant looks up her number in the book and reads the verse about her case and presents her with a copy of the verse to take home. (Sometimes medicine is prescribed in case of sickness and if taken by the sick may be very dangerous.) She then kneels again to thank the god and on going out of the temple gives a small fee to the attendant. If the sick person gets well, she brings a gift in money or incense or even a tablet as a thank-offering to the temple.

"After seeing such a case, as I did once in Ichang, one realizes that going quietly alone into God's house

seems to Oriental women a most natural thing to do." *District of Hankow Newsletter*, Dec. 1933.

Rural Rehabilitation:—"A large part of the province of Kiangsi has been in the hands of the Communists who have established a regular Soviet government over certain sections. The first thing they do is to destroy all official documents, especially all deeds, and turn over the land in approximately equal portions to the farmers. Any person who is fairly well to do is an enemy of the Soviet state, and is, as a rule, promptly executed as such. Many others who are really far from being rich are often involved in such things. Anyone who has any connection with the Nationalist Government or who is thought to be unfriendly to the Soviet government is also liable to be shot; and no doubt people take this method of paying off private grudges, so that the number of refugees from this region is supposed to be over one hundred thousand. The authorities are anxious that the church should undertake something for them, and further their more permanent plans of reconstruction. In going into this matter there were a number of people there, Bishop Welsh of the Methodist Mission, Mr. Leung, the Acting General Secretary of the Y.M.C.A., some people from the National Christian Council and the Rev. Mr. Shepherd who has been in quite close touch with the communist movement on the Fukien side—for this communist section in on the border between Kiangsi and Fukien, taking a large slice out of both provinces. We met first for two hours with the Provincial Governor, General Hsiung, who seemed a clear-headed and able man. He looked very young for his position, but is said to be over forty. Then we had lunch with Madame Chiang and discussed matters with her. And on the following day went out by auto to Fu-chow to see the Generalissimo. We had some talk with him, but no very definite conclusion was arrived at. I think however that something will undoubtedly be done." *District of Anking Newsletter*, Nov.-Dec. 1933.

The Peacemaker.—"Though I move great audiences with denunciations of war, and praises of peace, but have not love, I am no more creative than an organ-grinder or a jazz band. Though I know the history and the principles of the peace movement, and though I have faith to believe that the barriers between races and nations will be broken down, if I have not an understanding love for all races and classes, I count for nothing in the creation of a world of active good-will.

"Even though I give my property to endow peace foundations, if I cannot co-operate with sincere workers of other methods and programs, I count for nothing when we all face the rising tides of nationalism and war propaganda. Though I give my body to be burned as a protest against military education and conscription, if I have not the spirit of love and forgiveness which opens the minds of opponents to the truth, I can do nothing in changing the mind-set for war in national crises.

"Forgiving, creative love suffers long, and is kind in life's daily contacts and annoyances. The spirit of love and peace vaunts not itself even when nations bind themselves into peace leagues, and sign treaties outlawing war. The spirit of Christ's peace hopes all things, even when narrow nationalism rides at will over the bruised spirits of those who love peace. Peace born of unconquerable love is not easily provoked into unprofitable debate, does not sulk and behave itself unseemly even when the argument is apparently won by the champions of 'unchanging human nature' and 'economic necessity.'

"Love bears everything, and goes on believing and hoping in the dark days of the twentieth century as in the first. Love at work in reconciliation never fails or loses its power to hope for ultimate victory. (An Adaptation of Corinthians 1. 13) Gilbert Bowles, *Friends, Mission*, Tokyo.

"Reactions to the Laymen's Report":—This is the title of a reprint from the *Journal of Religion*, October, 1933. It admits that the Report has put the enterprise of missions in the center of the stage

of Christian thought. It then analyses the very varying currents of thought started thereby. One trenchant remark merits repetition. "It might be remarked in passing, however, that if during the last three decades missionary workers had been as exacting with the methods they themselves have employed, both in the gathering of data and in the interpretation thereof, as they have been of the *Report*, there would have been little need of any inquiry of this sort. The enterprise would have been self-investigating and self-correcting, to a much greater degree than it has been: and any commission which did go abroad would have found awaiting it a much more reliable fund of information in reliable form." "Out of the discussion," says Mr. Archibald G. Baker, the writer of the article, "there are emerging three, and possibly four, schools of thought concerning the philosophy of missions." "The first school aims to be consistently theistic." "The second school is that of the moderate conservatives, or the moderate liberals according to the term preferred." "The third school is that of the advanced liberals in the several denominations." "The fourth school is homocentric in its interpretation of values and naturalistic in its methods of attaining them. In conclusion it is stated:—"Although the majority of church members still belong probably to the more conservative wing, the most of the leaders have already passed over to the Christocentric gospel. The publication of this *Report* has moved the battleground into more advanced territory. The crucial issue today as it is emerging from ten months of discussion is . . . over the part played by God and man in the salvation of mankind. The interpretation of mission work depends ultimately upon this."

News from Formosa:—The book room of the English Presbyterian Mission in Tainan has recently published a translation of J. Paterson Smyth's "A People's Life of Christ," in romanized Chinese. This should prove a valuable contribution to the literature available for Formosan Christians. Many do not know enough about characters to read books

published in China, and do not yet know Japanese well enough to read Japanese Christian literature productions.....From here and there in different parts of Formosa come reports of activity among young Christians. This activity usually takes the form of organizational meetings or gatherings to congratulate the society after its organization has been completed. This year has been a year of organization. Next year should give opportunity to the various committees for getting behind a constructive program. The account of a recent meeting in Taichu will give some indication of the kind of things young people plan to do. Six things are listed as important work for their society to sponsor. 1. Evangelism; preaching in city streets and outlying villages. 2. Religious education; co-operation with Sunday school program, form bible-reading groups etc. 3. Divide into groups for purposes of visiting Christian homes; holding cottage prayer-meetings etc. 4. Athletics; ping-pong, swimming, hikes. 5. Music; church choir, village

or city street hymn evangelism. 6. Assist in marriage and funeral services..... On November 28th the North Formosa Mission's "60th. Year Memorial Church" was opened and dedicated. It stands in Tamsui not far from the spot where Dr. G. L. Mackay, the first missionary to North Formosa landed, in March 1872. To the building fund the Canadian Presbyterian Church made a special contribution of Y.10,798. The total cost amounted to Y.15,820, the balance being contributed by Christians in North Formosa..... Two Buddhists recently applied to enter the Theological College in North Formosa to study Christianity. They expressed dissatisfaction with Formosan Buddhism because it does not satisfy their desire as an organization through which they can work for the uplift of their fellows. They think their contribution can best be made through Christian channels. The college authorities have made arrangements to let them do some special study for a few months period on trial.....Hugh MacMillan.

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NOTES ON CONTRIBUTORS

Miss Lei Man Kuei is on the staff of Pooi To Middle School, Tungshan, Canton, South China.

Mrs. Herman C. E. Liu resides at the University of Shanghai. She is actively interested in the W.C.T.U. and other philanthropic organizations.

Miss Gertrude Steel-Brooke is on the staff of the National Committee of the Y.W.C.A. She recently went on furlough.

Miss Josephine A. Brown is on the staff of the National Committee of the Y.W.C.A. She is specially interested in rural work among women.

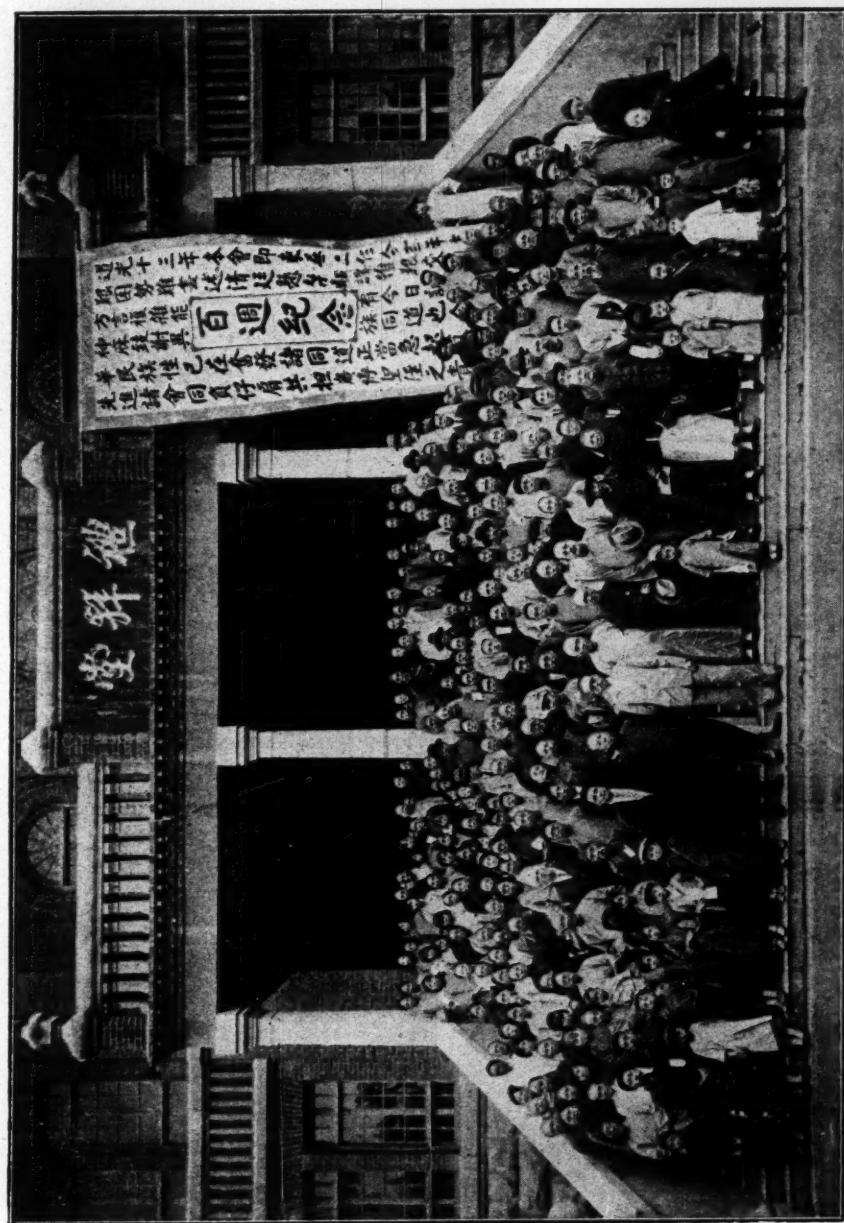
Madame Chiang Kai-shek is a member of the Methodist church. She is Honorary President of the Kiangsi Christian Rural Service Association.

Miss Emma Horning, M.A., B.D., is a member of the Church of the Brethren Mission located in Ping Ting Chou, Shansi. She arrived in China in 1908.

Miss Mildred May Owen, M.A., is on the staff of the National Committee of the Y.W.C.A. in China. Her principal work is training volunteer leaders. She arrived in China in 1925.

Mrs. Eleanor McNeil Anderson is a member of the Church Missionary Society. She is on the faculty of West China Union University, Chengtu, Szechwan. She arrived in China in 1915. She is at present on furlough.

(Mrs.) Sophia H. Chen (Zen), B.A., (Vassar), M.A., (Chicago). First woman professor in the Government University of Peking. She has been a delegate to four of the five sessions of the Pacific Institute of Relations. She has published various books and numerous articles.



CENTENARY CELEBRATION, AMERICAN BIBLE SOCIETY, TSINAN, SHANTUNG.
See article, "A Century of Bible Work in China."